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RELIGIOUS MISCELLANY.

FOR ZION'S HERALD.

Ma. Editor,
The following is an extract from a sermon, delivered on a missionary occasion, in London, by the Rev. J. M. Mason, D. D. If you think the sentiments scriptural, and calculated to contribute any thing to the rectification of the errors of the present day, or establishing any minds in the truth, by giving it a place in the Herald you will confer a favor on the subscriber.

S. N.
"I cannot find, in the lively oracles, a single distinctive mark of Deity, which is not applied without reserve or limitation, to the only begotten Son. 'All things whatsoever the Father hath are his.' Who is that mysterious Word that was in the beginning with God? Who is the Alpha and the Omega, the beginning and the ending, the first and the last—the Almighty? Who is he that knows what is in man, because he searches the deep and dark recesses of the heart? Who is the Omnipresent, that has promised, 'Where two or three are gathered together in my name, there am I in the midst of them;'—the light of whose countenance is the same moment the joy of heaven and the salvation of earth; who is encircled by the seraphim on high, and walks in the midst of the golden candlesticks, who is in this assembly; in all the assemblies of his people; in every worshipping family; in every closet of prayer; in every holy heart? Whose hands have stretched out the heavens and laid the foundations of the earth? Who hath replenished them with inhabitants, and garnished them with beauty, having created things that are in both, 'visible and invisible, whether they be thrones, or dominions, or principalities, or powers?' By whom do all things consist? Who is the governor among the nations, having on his vesture and on his thigh, a name written, 'King of kings and Lord of lords?' Whom is it the Father's will that all men should honor, even as they honor himself? Whom has he commanded his angels to worship? Whom to obey? Before whom do the devils tremble? Who is qualified to redeem millions of sinners, from the wrath to come, and preserve them by his grace to an everlasting kingdom? Who raiseth the dead, having life in himself to quicken whom he will, so that at his voice all that are in their graves shall come forth; and death and hell surrender their numerous and forgotten captives? Who shall weigh in the balance of judgment the destinies of angels and men, dispose of the thrones of paradise, and bestow eternal life? Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their chains of darkness? The response from heaven comes in my ears; reason approves, and the devils confess—This, O Christians, is none other than the GREAT GOD OUR SAVIOUR."

ENDLESS PUNISHMENT.

The following illustration is from the pen of an eloquent French writer.

"When I endeavor to represent eternity, I avail myself of whatever I can conceive, most firm and durable: I heap imagination on imagination, conjecture on conjecture. I go from our age to the time of publishing the gospel, thence to the publication of the law, and from the law to the flood, and from the flood to the creation. I join this epoch to the present time, and I imagine Adam yet living. Had Adam lived till now, and had he lived in misery, had he passed all his time in a fire, or on a rack, what idea must we form of his condition? At what price would we agree to expose ourselves to miseries so great? What immortal glory would appear glorious, what it followed by so much woe? Yet this is not eternity: all this is nothing in comparison of eternity!"

"I go further still. I proceed from imagination to imagination, from one supposition to another. I take the greatest number of years that can be imagined, I add ages to ages, millions of ages to millions of ages; I form of all these one fixed number, and I stay my imagination. After this I suppose God to create a world like this which we inhabit. I suppose him creating it by forming one atom after another, and employing in the production of each atom the time fixed by my calculation, just now mentioned. What numberless ages would the production of such a world, in such a manner require! Then I suppose the Creator to arrange these atoms, and to pursue the same plan of arranging them as of creating them. What numberless ages would such an arrangement require. Finally, I suppose him to dissolve and annihilate the whole, observing the same method in the dissolution, as he observed in the creation and disposition of the whole. What an immense duration would be consumed! Yet this is not eternity. All this is only a point in comparison of eternity."

"My God, one night passed in a burning fever, or in struggling among the waves of the sea, between life and death, appears of an immense length! It seems to the sufferer, as if the sun had forgot his course, and as if the laws of nature itself were subverted. What would be the state of those miserable victims to divine displeasure, who, after they shall have passed through the ages which we have been describing, will be obliged to make this overwhelming reflection: 'All this is but an atom of my misery! What will they despair be, when they shall be forced to say to themselves: Again we must revolve through these enormous periods; again we must suffer the privation of celestial happiness; devouring flames again; cruel remorse again; crimes and blasphemies over and over again: For ever, for ever! Ah, how severe is this word, even in this life! How great is a misfortune, when it is incapable of relief! How insupportable, when we are obliged to add for ever to it! These woes for ever! These chains for ever! This prison for ever! This universal contempt for ever! Poor mortals, how short-sighted are you, to call sorrows mortal, which end with your lives! What, this life; this life, which passeth with the rapidity of a scener's

shuttle! This life, which vanisheth like a sleep; is this what you call for ever? Ah, absorbing periods of eternity, accumulated myriads of ages; these, if I may be allowed to speak so, these will be the for ever of the damned!"

"SPOOF THIEF!"

Stolen, within a few years past, the entire Bible, from a great multitude of families in New England.—The thief appears to be a man of good intelligence, of considerable learning, literary taste and polite accomplishments, and wherever he goes, professes great veneration for the Bible. But no sooner is he gone, than every family where he is entertained for any considerable length of time, finds itself without a Bible.—To cover up the theft, and if possible prevent detection, he commonly takes out the contents of this holy book, and places between the same covers, a treatise on Philosophy and Morality; so that families who have little acquaintance with the Bible, except the outside as it lies on the shelf, would hardly discover the change, should they attempt to read it. Sometimes, however, he professes taking away the King's imprimatur, which gives authority to the book, and secures it from material error, which of course places the book upon a level in point of authority and certainty with any other treatise written by honest and good men of equal capacity. If at any time he is detected by the family in his nefarious work with indications of alarm—he instantly desists—renews his profession of great veneration for the book, and declares that all that he was about only tended to render the book more legible and intelligible. But if they are too much attached to the letter to allow a change—as it is his only object to have the Bible be correctly understood, in his abundant liberality, gives to every member of the family for his own particular use and behoof a pair of spectacles, which he calls Rational Spectacles, and which are made of glasses of such various powers that no two members of the family understand the book alike; and after jangling for a time about the meaning of the book, they begin to conclude that it has no meaning, and that Rational Spectacles, without a Bible, are about as good as Rational Spectacles with; at any rate, they rely on their spectacles to correct the book, instead of making its contents apparent. The consequence is, that when they read aloud and interpret, there is as much discrepancy and confusion as attended the confounded tongues of Babel; until, to save trouble and provocation, they conclude to read softly, and believe each or disbelieve each for himself without any explanation of terms.—The man is supposed to be a lineal descendant of Scipio; and has resided in England, and formed an intimate acquaintance with Hume and Thomas Paine, and with Priestley and Belsham. He has resided in Paris, and been on terms of friendship with Voltaire, and more recently has travelled in Germany, where he bought at a low price the spectacles which he seatters with such amazing liberality in this country.

His thefts have as yet been confined chiefly to Massachusetts. He has stolen but a few Bibles from Connecticut, or any where to the south or west of us.—But he is indefatigable and undismayed by detection; so that it becomes the good people of this whole nation, to keep their Bibles with all diligence, and the more so, as they know not the hour when the thief may come.

HISTORICAL BOOKS.

Some very judicious remarks appeared in a late number of the Christian Mirror, in which the writer makes exceptions against the books which are usually put into the hands of youth while pursuing the study of history.

Military glory, for instance, forms the leading theme of history. The dexterous destroyers of their species, the heroes of the nation, are so made to enlist our sympathies and our judgment in their favor, as afterwards to render it difficult for us to look upon them in their true light. Their follies are nothing, their virtues are next to nothing, and even their infidelity is placed to the account of heroism.

Or if some wise man of ancient times, is made to figure before us—his wisdom, though of the growth of this world, is represented as without parallel; his sentiments, though at variance with the dictates of revelation, are to be received as oracular; and his life, though checkered with crimes, is placed under all the advantages of comparative innocence. We are required to make allowances for the times in which he lived; and on the whole to revere and admire him as the benefactor of his species.

True religion on the other hand, is often treated as a nonentity, or stigmatized with the charge of fanaticism. Disadvantageous comparisons are drawn between Christian and heathenish morality. Piety is made to stand forth as the companion of hypocrisy and the champion of ignorance and bigotry, while the morality of the worshippers of terrestrial gods, is stripped of its odious deformity and painted in all the charms of Arcadian innocence and simplicity.

It is said that these false representations may be pointed out to the young pupil during his recitations; but is this thing generally done?—and in any case is it done with such advantages of feeling and excitement as are enlisted by the historian in the favor of the cause of error? By no means. The remarks of the best of instructors will often pass unheeded; while the historian, with all his powers of animated description and classical illustration, retains his hold on the mind of the pupil; and seldom fails of imparting, however insidiously he may do it, some portion of his own spirit into the minds of his admiring readers.

The writer of *fictional* narrative frequently exerts a most pernicious influence on his readers. But the historian by claiming full credence for his representations, exerts a tenfold influence; and it may well be doubted whether the rise of modern infidelity is not in a great measure to be attributed to the operation of this cause.

We are glad to see any body awake to this important subject. Children's books generally, are undergoing a change for the better; and it may be hoped that books, intended for the improvement of the youthful mind, will soon be made the subject of earnest and critical investigation.—*West. Rec.*

MONITOR.—No. 14.

OF PREPARING FOR DEATH.

"Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided? Luke xii. 20. Deploable is the blindness of those who will not think of death, but divert their minds continually from an event that is inevitable, and which they might render happy by anticipation. Nothing is so dreadful as death, to those who are fond of life. It is strange, that the experience of ages should not have caused us to judge soundly of the present and of the future, so as to have taken proper measures both for the one and for the other. We devote upon this world, as if it were never to have an end; and we neglect the next, as if it were never to have a beginning."

"Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Matt. xxiv. 44. These words are addressed to every individual; yet all men (for few even among persons of piety are to be excepted) reckon upon a long life, and form projects accordingly. And what is the reason of such an obstinate hope of life? It is because we love it passionately. And whence is it that we affect to remove death at so great a distance from us? It is because we do not love the kingdom of God and the grandeur of the world to come. O gross and stupid mortals, who cannot raise themselves above this earth, wherein, even by their own confession, they are miserable! The true manner of preparing for the last moment, is to spend all the preceding well, and to live in constant expectation of that event.

FENELON.

AGAINST MURMURING AT MISFORTUNES.

If Providence is pleased to crush my comforts of any kind, shall I make my situation less comfortable by complaining? If God chastens me, as a son, shall I make myself an enemy, by rebelling against my father's house? If heaven sends affliction on me, shall I make the sad addition of sin to my sorrow, by quarrelling with all my sufferings? If I am not so happy as I would choose to be, I should still study to be holy, humble, and content, and I shall never be very miserable. It is only in the things of time that I am disappointed; and what else can I expect where infinite wisdom has pronounced all to be vanity and vexation of spirit? He that lets God go for the creature, may well expect storms and tempests to blow around him. He that promises himself happiness in any thing under the sun, shall every day of his life have one lesson or other to rectify his mistake. He that seeks not God in all things, and prefers not God above all things, and is not satisfied with God in the room of all things, may expect vexation in every thing, and shall be happy in nothing. To the fathers of our flesh we have given obedience, even when their own pleasure was the rule of their conduct; and shall we be less submissive to the Father of our spirits, when our profit is always in his heavenly plan? In our choice of good things, in our requests for blessings, we may be mistaken; but in his bounty he cannot err, whether he gives much or little, or that, any thing or nothing. Surely I can never think or say that my wisdom could have made the world, or myself; how then can I think that my wisdom could rule the world or myself?

That cannot be called a misfortune that makes me wiser, or a cross that makes me better, or a loss that makes me richer in heaven, or a disappointment which makes me quit every creature and cleave to God alone.

If a burden is tied on my back which I must carry to such a place, the more I fling it from me it falls down with the greater weight, and instead of getting rid of it, it becomes a greater burden still; but if I go on calmly, my burden grows gradually lighter, by my patience and submission, till I get rid of it at last altogether.

Not stupid but submissive, not dejected but resigned, not combating the mean nor quarrelling with the instrument, but confessing the first cause, and adoring the sovereignty of heaven, is my present duty, and will be my peace both now and in time to come.

There is not an angel of God, nor a saint in glory, but approves of the whole conduct of Providence; and therefore, though so imperfect, in comparison with angels and glorified saints, yet through grace, I would wish to say, "Thy will be done on earth as it is in heaven"—and to all that thou hast done, art doing, and wilt do, concerning me, "Amen."

AN EXTRACT.

"Another cause, which still further impedes the reception of religion, even among the well disposed, is that garment of sadness in which people delight to suppose their dress; and that life of hard austerity, and pining abstinence which they pretend se enjoins on their disciples. And it were well if this were only the misrepresentation of their impudencies. But such an overcharged picture is not more uninviting than it is unlikable—for I will venture to affirm that religion, with her beautiful and becoming sanctity, imposes fewer sacrifices, not only of rational but of pleasurable enjoyments, than the uncontrolled dominion of any one vice. She is not so tyrannising as passion, so exacting as the world, nor so despotic as fashion. Let us try the case by a parallel, and examine it not as affecting our virtue, but our pleasure. Does religion forbid the cheerful enjoyments of life as rigorously as avarice forbids them?—Does it require such sacrifices of our ease as ambition?—Or such renunciations of quiet as pride? Does devotion murder sleep like dissipation? Does it destroy health like intemperance? Does religion annihilate fortune like gambling? Does it embitter life like discord?—or abridge it like dulling? Does it impose more vigilance than suspicion?—or half as many mortifications as vanity?"

Vice has her martyrs, and the most austere and self-denying Ascetic, who makes the genius of Christianity, almost as much as her enemies, never tormented himself with such cruel and causeless severity as the unhappy votaries of easy experience from its afflictive lacerations. Worldly honor obliges us to be at the trouble of resenting injuries; but religion spares us that inconvenience by commanding us to forgive the injury, and by this rejoicing converts our affliction into a source of glory; for the torment of constantly hating one, must be at least equal to the sin of it. If this estimate be fairly made, then is the balance clearly on the side of religion, even in the article of pleasure.

DYING REGRETS.

Oh! if the soul, when trembling on the verge of eternity, when the last fibre of the thread of life is parting, can only look backward with tormenting regret and despair! What a state of an immortal and accountable creature, to feel the torturing conviction, that he has been trifling, or worse than trifling, all his days; that he has thrown his life away on "vanity," and has nothing left as the result but "vexation of spirit" that it is too late to make provision for the world to come, and which is just opening to him in all its darkness and all its unknown terrors; that he has finished and sealed the "senseless bargain" (oh how bitterly does he feel it to be so!) of "eternity for bubbles," that he has bargained and damned his soul for the "pleasure of sin," and the worthless nothing of a life that has passed away from him! It is not necessary that a man should have "seen no good," or should have had "no power to enjoy" his "riches and wealth and honor" and family, in order to his feeling their emptiness in his latter end, when his soul is absorbed in one grand concern, and long, for a peace and a hope which they are incapable of imparting. Even though he had derived from them through life the whole amount of pleasure which, without the influence of true religion, it is in their power to bestow; still it is pleasure that is gone with each passing moment, and

leaves the soul at last drearily desolate, and unprovided for the prospect which lies before it. He has "received in his life time his good things," and all must be left behind him; he has lived without God, and without God he must die; his life has been faithless, and his death must be hopeless; he has laid up for himself treasures on earth, and there is no treasure reserved for him in heaven; he has said to his soul, "Thou hast goods laid up for many years; take thine ease, eat, drink, and be merry;" and when "his soul is required of him," he feels himself "a fool;" he "came in with vanity," and he departs in darkness. It is the everlasting existence by which it is followed that stamps importance on the life of man. Should a man double the age of Methuselah, his life (though to us, with our narrow span of threescore years and ten, it might seem a little eternity) would still be vanity, if it were spent without reference to the endless duration that is beyond it.

ELOQUENT EXTRACT.

"While we thus walk among the ruins of the past, a sad feeling of insecurity comes over us, and that feeling is by no means diminished when we arrive at home. If we turn to our friends, we can hardly speak to them before they bid us farewell. We see them for a little while, and in a few moments they are sent away from us. It matters not how near and dear they are. The ties that bind us to them are never too close to be parted, or too strong to be broken. Tears are never known to move the king of terrors, nor is it enough that we are compelled to surrender one or two of more of those we love; for though the price is so great, we buy no favor with it, and our hold upon those who remain is as slight as ever."

"When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, we shall be brought to the grave, and the clods of the valley shall be sweet unto us; and many shall follow us, as they are innumerable before us. All power will have forsaken the strongest, and the loftiest will be laid low, and every voice hushed, and every heart will have ceased its beating, and when we have gone ourselves, even our memories will not stay behind us. A few of the more near and dear will bear our likeness in their bosoms, till they too have arrived at the end of their pilgrimage and entered the dark dwelling of forgetfulness. In the thoughts of others, we shall live only till the last sound of the bell, which informs them of our departure, shall cease to vibrate in their ears."—*Greenwood.*

BENEFICIAL EFFECTS OF LOOKING INTO THE BIBLE.

In the summer of 1824, two gentlemen from London, in the course of a tour through Germany, came to Göttingen, one of the most celebrated universities of that country, situated in the kingdom of Hanover. They there visited several professors eminent by their meritorious exertions in the promotion of learning. They were received by all in the most friendly manner, but by one in particular, who afforded them some of the most delightful hours they enjoyed on the tour. This friendly reception was the more agreeable to them, as the high reputation this professor enjoys throughout the whole of Europe had inspired them with an earnest desire of seeing him face to face. He has belonged for more than forty years to the University of Göttingen, gives lectures at present especially on natural history, and possesses an interesting collection of natural curiosities; but what most claims attention is his collection of skulls, which is unique in its kind. With the greatest readiness, and in the most obliging manner, he showed his visitors every thing interesting in his house, at the same time gratifying them by many interesting relations. Having directed their attention to the various kinds of skulls, he left the room, but soon returned with a Bible under his arm, and a countenance as grave as it had before been mirthful, and addressed them in nearly the following words: "You must now," said he, "allow me to relate an extraordinary occurrence to you. Some years ago I was in great danger of losing my sight, which had become so bad that I could scarcely distinguish any thing. The prospect of passing my last days in blindness, made me so melancholy, that I resolved to make a tour to Bremen to recover my spirits. On this tour I came to Hanover, where some friends took me into the Duke of Cambridge's library, and showed me some Bibles, lately sent by the Bible Society of London as a present to the Duke. Wishing to try whether I in my blindness could distinguish the paper and print of these from the common ones, I took up merely for this purpose, without the least intention of selecting any particular passage; and now see what I read! He here opened the Bible, and read Isaiah xlii. 11. 'And I will bring the blind by a way they know not: I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' I read this verse and received my sight. (At these words he was so affected that the tears ran down his cheeks.) With a cheerful mind I now journeyed back to Göttingen, and my greatest desire was to possess a Bible, in which this verse stood on the same page, and in the same place. Shortly afterwards I was visited by a friend, residing in London, to whom I related the occurrence, and expressed my wish, and immediately received his promise to send me one as soon as possible, which he did. This Bible is now the greatest curiosity he has."

THE OLD MAN.

Who said his prayers for 70 years, and yet all that time never prayed at all.

This poor old man was taught by his mother, when a child, to repeat a prayer every night; this he did, from 3 years of age till he was 73 years old, and not a little proud was he to say that he had not missed saying his prayers every night for 70 years! When he was 73 years old, it pleased God to afflict him severely; he was led by the Holy Spirit to see that he was a poor sinner, who had been living in the form of godliness, but had never felt its power. He found that, like the Pharisee of old, he had often said, "God I thank thee that I am not as other men;" but now he felt himself as the worst of sinners, and was led to cry out, "God be merciful to me a sinner," with an humble and broken heart. It pleased God that he should in a measure recover, to spend the few last years of his life in humble dependence on the grace of Christ; and when he referred to himself, he would often add, "I am the old man who said his prayers for 70 years, and yet all that time never prayed at all."

A pious preacher while once describing the solemnities of the final judgment in the most moving strains of eloquence, some of his audience burst forth into loud exclamation, as if he Judge himself had appeared, announcing their decisive sentence. "Re-strain your tears," said the speaker, "while I add one thing more wonderful still: it is this—within one hour you will most of you, having returned home, become as thoughtless and as unconcerned about your eternal concerns as ever!"

MISSIONARY AND RELIGIOUS.

FROM THE PROVIDENCE INQUIRER.

MORAVIAN MISSIONS.

The names of Demosthenes, Cincinnatus, Columbus and Washington, are held in universal reverence.—The qualities which we venerate in them, should be revered no less when they shine forth in humbler circumstances. There is a class of men, eminent for similar qualities, whose deeds the lyre has never celebrated, and fiction never embellished. These are the Moravian Missionaries. The society of United Brethren first commenced their Missionary exertions in the year 1732. They did not choose the fairest part of the pagan world, where the sun is mild, and storms are few, but they began on the West Indies, and labored for the instruction of the children of slavery. Next they turned their attention to Labrador and Greenland, on whose rocks the snows had been gathering for ages, and on whose sons, ignorance and superstition had cast their gloomiest shadows. It gave a brightness to their path on the hills of ice, and put a new song in the month of the Eskimo, as he chased the seal over the billowy seas. Encouraged by their success, they redoubled their efforts. On the banks of our western streams, on the hills of Canada, and on the slave-filled fields of Surinam, these Christian heroes erected the altars of Jesus. Nay, more; they planted his church even on the wilds of Africa, and on the shores of the Caspian. Such were their exertions that in 1811, there were 150 heralds in active service, while the whole registered number of converts was 24,600. From this slight statement it may be seen that the toils and prayers of 80 years passeth not away unrewarded. It is not, however, to their success, that I would direct your attention, but I would bid you look at their zeal, their wisdom, courage and perseverance.

It is impossible for a candid mind to read the history of their exertions and not admire the strength and purity of that zeal which urged them to such benevolent efforts. Its blaze was bright and constant; and the fuel that fed it was gathered from on high. It is necessary for the advancement of any great object, that those who engage in it, should engage in it zealously. Not every one however who is zealous can be considered as acting from really laudable motives.—The crusaders were zealous, but how many thousands which engaged in that wild project, went forth with the hope of wealth and worldly glory. How few of all that host supremely sought the honor of their Saviour in the redemption of Palestine. Far different were the motives of the United Brethren in their missionary exertions. Wealth was not their object, for the course they adopted exempted them from such imputations. Nor the glory of the world, for they expected and despised its ridicule. They went, never to return, leaving behind them their native land, with all its blessings and attractions. If they were actuated by selfish motives, these motives must be found in the rewards of well doing treasured up in Heaven.—Perhaps however no instance can be found on earth, where so little reason appears, for suspecting that such motives were the highest that operated. How strong then must have been their love to the cause of God, how nearly does their zeal resemble the spirit of Christ and his apostles.

In admiring their zeal however, we must equally admire their wisdom. Many have acted from pure motives, and from a deep interest, whose exertions have been rendered abortive, nay, worse than abortive, by their imprudence, and ignorance. Such perhaps was the great failure of the Jesuits. The strength of their zeal will not be questioned, and far be it from me, to accuse them of unrighteous motives. The superstition, however, which rested on their minds, their limited views of Christianity, and all the errors naturally resulting from these sources, occasioned much mischief wherever they travelled. The Moravians on the other hand, held a purer belief and adopted a wiser course of exertions. They established their stations only where leave was granted them, and their only weapons were words of peace, and honest persuasion. The doctrines they taught, were drawn directly from the word of God, and affectionately addressed to the understanding and the conscience.

Another trait, which eminently marks their character, was courage. This always wins admiration, when it shines forth in the hour of danger, and battle.—There is something grand in the thought of a mind, on whose decisions may depend the fate of empires, acting with calmness, wisdom and energy, though surrounded with carnage and peril. Nor does he deserve less admiration, who goes without weapons, into a land of savages, with the intention of overturning their ancient religion and customs. There he takes up his abode, and goes on with his work, though continually liable to be the victim of barbarous vengeance. It is said of Eliot, sometimes called the apostle of the Indians, that when he was far from home, and without companions, the opposing Sachems bade him cease from preaching, if he valued his life. He fearlessly replied, the Great Spirit has sent me to preach. I shall therefore go on, and do you touch me if you dare! Such was the courage of Eliot, and such was the courage exhibited in many instances by the Moravian Missionaries. The recital of one will be sufficient to show the nature of the dangers they encountered. A band of savages who had threatened his life rushed into his tent. He was alone and without weapons, but his discretion did not forsake him. There was a dignity about him which awed them into silence, while the mildness of his manners calmed their resentment.—He spoke to them of the world to come, and the Spirit of his God was with him. The savages listened and wept, and trembled at the speech of the man of God. Shall the courage of a Brutus, an Achilles, and the Duellist be honored, while the noble spirit of these men is altogether forgotten? Forbid it justice! Forbid it every generous feeling!

They were also as eminent for perseverance as for zeal, wisdom and courage. No trials could make them desist from their endeavors. When baffled in one expedient, they resolutely adopted another. When driven from one station they went where others might be more successfully established. When one band was massacred, another was furnished to recruit them. When one missionary, worn out with toil and fatigue, died, another came, engaging in the same cause, and joyfully enduring the same privations.

Shall we not give the honor due to such qualities, shining so eminently, and so successfully exerted. It is true those missionaries do not need it, neither do they ask it. For, they are the inheritors of an unfading crown, and the heirs of imperishable glory.

JUNUS.

FROM THE METHODIST MAGAZINE.

GRAND RIVER (U. C.) MISSION.

Letter from the Rev. Alvin Torrey, to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Grand River, U. C. January 26, 1825.

Reverend and dear sir—Since our communication of July last, the good work of our God has continued

to prosper on this reservation, among both whites and Indians. The house erected last spring for the school and meetings is a convenient and comfortable room for the purpose, and is generally filled on the Sabbath with attentive hearers. The Sabbath day school is attended by from twenty-five to thirty children, who are making good improvement in reading, and some have commenced writing. If we had the means for boarding the children the school might easily be increased to fifty or sixty native scholars. Numbers at a distance would send their children to this school, but they are not able to board them from home. O that some wealthy benevolent friends would bestow upon the means to gather up those outcasts, that we might teach them the way to the fold of Christ. Our school is increased lately by the arrival of two principal chiefs of two different nations. They have pitched their tents at the mission-house with a view to have their families learn to "read the Great Book." And what is remarkable, both of these chiefs with several of their families have been converted. Their manners and spirit have undergone so great a change, that we have reason to hope they have become sincere disciples of the Saviour. The pious wife of Captain John, one of the Chippewa chiefs, is among the scholars at the school; being very desirous to learn how to read the good Book.

Embracing the late conversions, our society at the mission-house now consists of forty-four members, seven of whom are whites.

There is one thing we should keep continually in view, in order to extensive usefulness to the Indian tribes, i. e. the raising up of native teachers, whose piety and zeal shall be commendable, to preach the kingdom of God to their brethren in their native tongue; as the means, under God, we look to the schools and the revivals. From this source we have already experienced considerable advantages. The conversion of Peter, a youth of about twenty-one, has already been mentioned. He speaks the Chippewa, (Missinab dialect,) and has already been useful in bringing in from the words of his relatives, both to the school and the society. To this pious youth we look for assistance in the work, as he is a promising exhorter in English, and speaks the Chippewa with readiness.

Notwithstanding the encouraging circumstances we have mentioned, we have sometimes painful difficulties to encounter; but which, for the present, we forbear to name. This, however, we will venture to say, that when we commenced this mission we attacked one of the strongest holds of Satan in this country; and it is not without a struggle that he relinquishes his dominion; such a scene of drunkenness and debauchery in some parts of this reservation, as was equalled, I presume, by few other places. But by the power of truth great changes have taken place, and some of the most prodigal have been recovered from the snare of this devil. One instance, I might mention: the house of a white man for many years was the resort for the drunken and abandoned of whites and Indians. This man has been converted from the error of his ways, is now a pious leader of a happy class of his converted neighbors, having cleared out the drunkards around him, and devoted his house to the service of God in prayer and praise. He is now an industrious farmer and a happy Christian; laboring to pay up his debts, redeem his embarrassed property, as well as ardently engaged to lay up a treasure in the kingdom of heaven.

In most instances on a profession of religion the Indians also have renounced intoxication, though frequently solicited by white pagans, who have felt their interest to draw them aside into their former vices. Some time since an effort of this kind was said to be made at a certain store: the Indians drank, but declined a second glass; they were urged and pressed—they were "welcome to drink freely what they pleased; a little more surely will do no harm." Having learned something of the devices of Satan, they perceived the design, and with native sagacity and thought, inquired "Have you Bible?" "Yes, we have Bibles," and handed them down. The Indian opened one and exclaimed, "Oh! what gospel, very good. What whiskey, no good!" On this hint that they had embraced the gospel, and this was better than rum, they desisted from any further attempts to make the Indians drunk.

It is a delightful duty to speak to a congregation of lively Christian Indians; such is the solemnity and the simplicity of their devotions. O! it would animate our missionary friends to witness what I have seen: the congregation of various ages of various shades, from the red native down to the "lily-white maiden," mingling their tears and joys of devotion, with shouts of gratitude to God for Redeeming love and mercy; and prayers for blessings on their teachers and benefactors.

From late appearances we have hope of doing good about ten miles from the mission-house. By invitation I preached to a listening congregation of Mahawks and Oneidas. Some tears attested they understood and felt the force of truth. If these Indians receive the gospel, we will send you the happy intelligence, that you may rejoice in our joy, and be encouraged to pray for the salvation of the heathen.

"O Jesus, ride on till all are subdued;
Thy mercy make known, and sprinkle thy blood!
Display thy salvation, and teach the new song,
To every nation, and people, and tongue."

We expect an increase of funds from the branch societies in this country, and hope we may not be forgotten by the parent institution, for the field is large and white for the harvest, but our means but small to carry on the work. Brother Crawford is yet with us, and usefully employed in the school.

Affectionately yours
In the gospel of Christ,
ALVIN TORRY.

FROM THE RECORDS AND TELEGRAPH.

LONDON RELIGIOUS TRACT SOCIETY.

This noble Society has now been in operation twenty-five years. We hardly know which is most worthy of admiration—the strength of its movements—the judiciousness of its management—the simplicity of its plans—or the greatness of its success. During the last year it issued in the United Kingdom, exclusive of what were printed on the Continent, upwards of 10,000,000 of Tracts, consisting of about 500 different kinds. Of these, 23,000 were spread over Ireland; 20,400 among the numerous vessels detained by contrary winds at the Solly Islands;—13,400 among the sailors on the River Thames; 11,600 in the Prisons, Hospitals, Penitentiaries, &c. in London; 60,000 on public days, at or near London; 87,000 in the outskirts of London on the Sabbath; 10,000 to the Penitentiaries at Greenwich Hospital, besides supplying more than twenty Steam Packets. These Tracts, besides 191,000 copies of the "Tract Magazine" and "Child's Companion," both of which are monthly publications, consist of General Tracts—narrative Tracts,—broad sheets, to be posted up on the walls of cottages,—hand-bills,—children's books adapted for rewards to Sabbath Schools,—and stories for children. Of these books for children, nearly 3,000,000 were circulated the last year by this Society, and probably more than four times as many more by other societies. The Sunday School system adds more than 200,000 children yearly to the number of those who look to this society for religious books. The thought of publishing a series of Tracts peculiarly adapted to children, was a most happy one. Such a series was demanded by the times; for while the Sabbath Schools created readers, they also created a desire for reading. In consequence, it was soon found that upwards of 150,000 little Magazines were weekly issued in London alone, designed for children. These were frequently Novels, Tales, Farces, &c. of a very improper description. Infidelity and impiety retired from open view, but the enemies of religion were still more dangerous, as they unobtrusively excited the evil passions of youth, and poisoned the innocence of childhood. But these mischiefs have in a

great measure, been checked and cured by the attractive books of this society. The same plan, with the happiest success, we presume, is at present going into extensive operation, by the American Tract Society, and the American Sunday School Union. In one of the Prisons in London, the little Tract, entitled the "Swearer's Prayer," has had such an effect, that the prisoners have themselves made a law against swearing, and rigidly execute it against every offender. Not an oath is now heard within the walls of the prison.

These Tracts are not controversial. They are in English, French, Dutch, German, Danish, Swedish, Italian, Portuguese, Greek, Chinese, Malay, Cingalese, Malabatta, and Otaheitian. Who that looks at the design of this society—at the effects of that religion which it spreads—at the activity of its operations—of the success which attends its work—will not bless God for that spirit of Christian benevolence which so remarkably characterizes our brethren in England, and bid them God-speed in their work of mercy? Who does not rejoice in a philanthropy which thus spreads above prejudice and country and language, and thus out its wings of mercy over the family of man, and hold the cup of salvation to the lips of every human being? We pity the man that can sneer at benevolence like this—we tremble for the professed Christian who cannot rejoice in it;—and we fear for the individual who does not wish to extend his hand and aid the American Tract Society in the same glorious work of love. We cannot stop, without quoting the following touching conversation between a distributor of Tracts in the west of England, and an aged Christian.

A poor aged Christian, in her 88th year, put on her spectacles to read the Tracts. She looked at me and said, "You could not have given us any thing better, if you had brought us gold and silver; this tells us about our blessed Redeemer." "How long have you known this blessed Redeemer?" "Many years, I hope. I was what the world calls a moral character; but, when about 65 years of age, I felt myself to be a vile sinner. I tried all I could, but I did not know how I must seek another righteousness besides my own. I continued so till I heard the Rev. Mr. W. preach, about ten years ago. He spoke of our blessed Saviour; how he suffered and bled for us. The Lord was pleased then to set me free; and to teach me that it is the righteousness of our Saviour we must rely on." "Can you live without prayer?" "Oh! no; my soul can no more live without prayer, than my body without food." "How often do you pray?" "Every hour. I often lift up my heart to God, to thank him for all his mercies toward me." "Have you got a Bible?" "O yes. I read it every day, and pray to God to enlighten my understanding into all truth." "What is your greatest enemy?" "Sin. I hope I pray morning and evening, that the Lord would keep me from it. My time, in this world, cannot be long. I hope soon to be with my Redeemer, and with all his glorified saints above. I have nothing to do now, but to commune with my God, and to think of heaven." I inquired of the inhabitants about her; they said she was a true Christian. She has twenty-six great grand-children.

THE BENEFIT OF MISSIONS, OPPOSED BY THEMSELVES BEING JUDGES.

A young man of considerable intelligence, with whom we are acquainted, says the New Haven Religious Intelligencer, sailed from this city a few years since, on a voyage to the Pacific Ocean. Before he left home, he had heard much said by Universalists and Infidels against the benevolent exertions that are making at the present day, to enlighten and Christianize the heathen, by which his own mind was strongly prejudiced against the name of missions. During his absence he has visited the Sandwich Islands several times, and has become well acquainted with the missionaries that are stationed there. The friends and opposers of missions have his testimony on the subject, contained in the following extracts of letters, just received by his friends in this place.

You particularly requested me to give you my ideas respecting the usefulness of the missionaries at these islands; I must then candidly tell you, that, so far as I have had an opportunity of knowing, and I have used all the means in my power to ascertain the true state of things; they examples and instructions have been of inestimable value to many of the heathen; that their prospects of usefulness are daily increasing; that they all labor hard to propagate and diffuse Christian knowledge among the benighted people, and although I once thought, like many others, that some who devoted their services to the cause of missions, did it with a view to promote their temporal ease and happiness, I am now convinced that nothing but a love for their Redeemer, and a desire to promote the glory of his kingdom, could ever have induced them to forsake their dearest relatives and friends, and voluntarily seclude themselves from civilized society, and take up their abode among the depraved and uncultivated heathen.

Could these who often assert, and so strenuously endeavor to propagate the belief, that many who devote their lives to the cause of missions, do it more from selfish motives, than for the good of souls, but once be permitted to look at the poor thatched or mud walls, without floors or windows, in which many of the missionaries at these islands now dwell; and still further observe with what prudence and economy they are obliged to conduct all their domestic concerns, in order to secure themselves even the necessary comforts and conveniences of life, they would blush to think that they had ever supposed that any temporal motives could make them so contented and happy as they now appear to be, in so wretched and uncomfortable a situation. No, sir, their motives were good, and their desire was, and it is now their happiness, to propagate Christian knowledge among the heathen; and thus far, as regards their success, in diffusing the light of gospel truth into the minds of this benighted people, their most sanguine expectations have been realized. For notwithstanding all the vices that are daily introduced from the civilized nations of the earth, and presented to the unsuspecting minds of the natives with all its fascinating charms, the power of truth, and the words of eternal life, have enabled many of them to resist all alluring temptations, and pass the temples of folly and pleasure without being polluted by their contagious atmosphere.

Even in this remote corner of the earth, where in former times the altar frequently smoked with the sacrifices of human victims; I have heard (in temples dedicated to the great Jehovah) the glad tidings of salvation proclaimed to numerous assemblies of the heathen. I have seen many of them, who were but just emancipated from the shackles of idolatry and superstitions cruelty, humbly prostrating themselves at the throne of grace, imploring pardon and forgiveness of their sins, and seeking for knowledge and understanding, that will make them wise unto salvation. And I have also seen many of these poor benighted beings, point the finger of scorn and pity at those who have their whole life long enjoyed Christian society and religious instruction. These are facts.

Influence of Sabbath Schools.—"The influence of Sabbath Schools as seen in a country noted for its rebellion. In the counties of Antrim, Armagh, Londonderry, in Ireland, the number of children educated in Sabbath Schools is to the whole population 1 to 12. These are peaceable and quiet countries. In the county of Limerick the proportion of Sabbath School children is to the whole population as 1 to 977! This country is but too well known for its atrocities and murders. Says an Irish gentleman.—There have above 150,000 children, and 7000 adults, entered the schools of the Hibernian Society since its formation;—and I have never heard of one scholar, who has been educated by us being arraigned for any crime."—A

parallel is not to be found on the record of any institution."

LETTER FROM BOSTON.

We observed the Sabbath school concert last Monday evening, and although it was confined principally to teachers, the room was filled to overflowing. The whole number present was about 300; many were obliged to stand through the evening, and a considerable number went away, not being able to get in. Reports were received from 14 schools, stating the average attendance each Sabbath to be 220 teachers and 1845 scholars. There are nine other schools, not reported, supposed to contain about 100 teachers and 600 scholars, making the whole number engaged every Sabbath, 306 teachers and 2100 scholars. Most of these schools have been in operation from five to nine years, and whether we look at the effect produced by them on the teachers or children, the evidence of their importance and utility is overwhelming.

In the schools reported, 52 of the teachers have been a public profession of religion, six of them are now preachers of the gospel at home, and one a missionary at the Sandwich Islands. Those who have become ministers were members of the same school in which eight other teachers have become hopelessly pious. One of them received her first religious impressions by reflecting upon her enormous guilt in rejecting that Saviour, she had a few hours before been recommending to her class. In another school there have been since the last quarterly meeting, two hopeful conversions among the teachers, and four or five others remain under serious impressions. With regard to the scholars, in addition to that abundance of good seed which has been sown in so many of the immortal minds, fitted to make them wise unto salvation, it was stated that fourteen have become hopelessly pious; three of these are dead, most of the others are members of our churches, and two of them in a course of preparation for the gospel ministry. In that school to which eight of the fourteen belonged, one other scholar since the last quarterly meeting, has hopelessly experienced the grace of Christ, and several others are now considerably exercised on the subject of religion.

The Rev. Mr. Sharp, who gave the address on this occasion, ally and forcibly enjoined upon us the importance of *perseverance*, and *faithfulness* in giving religious instruction, and *maintaining a spirit of prayerfulness*. He also observed in the course of his remarks, that the office of a Sunday school teacher in respect to honor and importance, was second only to that of a minister of the gospel, and there was no portion of his past life, upon which he could look back with feelings of higher satisfaction, than upon that, when 21 years since, in his native land, (England) he was accustomed every other Sabbath to go two miles, taking refreshment in his pocket, staying all day, and worshipping with a denomination different from his own, for the sake of enjoying the privilege of teaching a class in a Sunday school.

The American Sunday School Union Society celebrated their anniversary at Philadelphia on the 24th ult. Alexander Henry, Esq. presided. The annual report was read by the Rev. Mr. Bedell, of the Episcopal Church, after which, several resolutions were passed, and addresses delivered by the Rev. Mr. Christmas, of the Presbyterian Church, Montreal; Rev. Mr. Keyte, of the Methodist Episcopal Church of St. Louis; Peter Hawes, Esq. of New York; Rev. Dr. Staughton, of the Baptist Church, Philadelphia; Rev. Mr. Holdick, of the Methodist Episcopal Church, Philadelphia; Rev. Mr. Malcolm, of the Baptist Church, Hudson; Rev. Mr. Breckenridge, of the Presbyterian Church, Lexington, Ky.; and by T. B. Williams, Esq. of New Haven, Conn. This interesting meeting was held in Dr. Wilson's large church, which was crowded with a respectable audience. It appeared from the report that there are now about one hundred and twenty-five thousand children in the Sunday Schools of the United States;—more than eighty thousand of whom belong to schools connected with the American Sunday School Union.

After the addresses were concluded, the following Ode, written for the occasion by Mr. Tappen, was sung:

The angel ranks that gird the throne
Of Majesty, stand not alone;
To mortals disenthral'd, 'tis given
To join the choral hymns of heaven.
Hark! even now a richer strain
Comes floating o'er the eternal plain:
To infant choirs those harps belong,
And children's voices swell that song.

Gabriel ne'er touch'd a sweeter string,
His legions listen as they sing:
O whence those clerich minstrels, say,—
Clad in immortal's bright array!
In zones where thoughts in wordings dwell,
Their lot was cast, whose lyres now swell
The thrilling melody above:
Thine be the praise, O God of love!

THE SUNDAY SCHOOL. 'Earth has no name
Worthier to fill the breath of fame:
The untold blessings it hath shed
Shall be reveal'd when worlds have fled.
O thou of heathen! once a child,
Jesus! compassionate and mild,
Approve thy work;—by this the sum
Of all our toil.—Thy Kingdom come."

Christian Knowledge Society, London. The number of subscribing members is about 15,000; of whom 621 were elected in the year ending in October last. The number of religious books distributed, was 54,000 more than in any former year. The sum of 5000, has been placed at the disposal of the bishops of Barbadoes and Jamaica, to promote the object of the society. The annual receipts were 60,225l.

The Church Missionary Society have opened their Institution at Islington, with 12 students, under the instruction of the Rev. John N. Pearson.—Their missions in Western Africa, where disease and death have made great ravages, suffer extremely by the want of preachers and schoolmasters. The directors have invited missionaries to go for 10 years, as temporary laborers.

REVIVALS.

Danville Circuit, Va.—From a conversation with the Rev. Thomas C. Pierce, we learn that the work of the Lord is prospering on this circuit. During the year past about forty persons, principally young people, have been added to the Methodist society in Danville, and the prospects are encouraging. A revival has recently commenced in the north part of the town, under the labors of a Freewill Baptist brother, and about twelve persons have given evidence of a saving change.

Revival in Yale College.—It will give joy, no doubt, to the friends of Zion, and faith and fervency we hope to the prayers of those who pray for our colleges, to know that God has commenced a work of grace in Yale College. It began but a few weeks before the May vacation commenced. Hopes were entertained that about 20 of those who are seeking after knowledge from the light of science, have been brought in to that light which is able to make them wise unto salvation.

Revival in Newark, N. J.—A Newark paper mentions that an unusual religious attention prevails in the congregation of the people of color in that town. The stated meetings are well attended and solemn, and some have been added to the church, while others are anxious. They have recently established a

Sabbath and Day School and a Bible Class, conducted by themselves.—*Ref. Chron.*

Revival in Campton and Thornton, N. H.—We are informed that a revival of religion has commenced under very encouraging prospects, in Rev. Mr. Hale's Society, in Campton. About twenty indulge a hope of having experienced the regenerating influences of the Holy Spirit; and a very general seriousness prevails throughout the two Societies which united in settling Rev. Mr. Hale, and attend on his ministry. We are also informed that the state of Rev. Mr. Rankin's Society in Thornton, is highly interesting; that several have indulged a hope, and the prospects are encouraging.—*N. H. Repos.*



WEDNESDAY, JUNE 1, 1925.

The editor of this paper considers himself bound to admit nothing into its columns which is offensive to sound taste, at variance with the principles of the gospel, or inconsistent with the interests of his own communion. He must have full liberty, therefore, in order to satisfy, in any measure, his correspondents, and, at the same time, do justice to his readers, to alter and amend, to strike out and abridge,—and where a communication contains something exceptional, and yet, from its general spirit, is deemed worthy of insertion, he must be allowed to qualify it with remarks of his own. But in case he should not, he must not be understood, as, of course, adopting all the opinions of his correspondents. There are subjects on which men cannot safely differ; but there are others, on which men and Christians may rationally and innocently differ; and where these receive a candid examination and are presented to the public through the medium of this paper, the editor considers the responsibility as resting upon the writers, and not upon himself.

An article appeared in our ministers' department, May 4, written by "An old Methodist Preacher," which we intended to allude to in our editorial columns, but inadvertently omitted it at the time. The writer, undoubtedly, had some action of the church in view, where discipline has been too much neglected, and which has not, for a long time, been visited with a season of refreshing from on high. Wherever this is the case, we cherish the hope that his remarks might be instrumental of good. But we cannot believe that he intended them to apply to our church as a body. We believe that in most of our societies, the discipline is, at the present time, faithfully and scripturally attended to. We most fully believe in the importance and necessity of strict church discipline; but we would have no man assume the prerogative of Omniscience, or be hasty in pronouncing as unholy, what God has received as holy;—we would rather see him cautious in rooting out the tares, lest he root out the wheat also. There have been alterations in our church discipline since the days of Mr. Wesley; but we are not aware that it has been, to any considerable extent, neglected, or that, as a church, "we are fallen." In support of what we have said, we would refer to the present prosperity of our church. Has there ever been a period when its increase was more rapid, and revivals more numerous, than at present? Not a "Herald" has gone forth the present year, without proclaiming the triumphs of redeeming grace,—without announcing to the members of our church, that in some parts of the vineyard the spirit of the Lord was present, calling dead sinners into life. Could we name the number of our societies through which the Lord Jesus has passed, the present year, and the number of souls that have been born into his kingdom, we think we could persuade the most incredulous, that it would be injustice to ourselves, and an act of ingratitude to God, to say that "we have no revivals." We regret there is any society or circuit, where the love of many waxes cold, and where the dew of divine grace do not descend. But we would ask the members of such a society, if the fault should all be laid at the door of their minister. May we not affectionately ask them, to examine themselves. Have they done their duty—their duty to their Christian brethren and to sinners around them? Have they admonished, and reproved, and prayed for, an offending brother, and tenderly and faithfully labored to bring him back to the fold of Christ? Have they made thorough work with their own hearts? If they have not, let them, with penitence and fervor, pray God to restore unto them the joys of his salvation, and uphold them with his free spirit. Then will they teach transgressors his ways—then will sinners be converted unto God.

MASSACHUSETTS SABBATH SCHOOL UNION.
At a meeting of Delegates from various Sabbath School Societies in this Commonwealth, held according to previous appointment, at the Vestry of the Old South Church in Boston, May 24, 1825, for the purpose of considering the expediency of forming a Sabbath School Union in this State. Deane, James Loring, of Boston, was chosen Chairman, and Rev. L. F. Dimmick, of Newburyport, was chosen Scribe. Prayer was then offered by the Rev. Mark Tucker, of Northampton.
Rev. Mr. Wisner, as Chairman of a committee previously appointed on the subject of forming a Sabbath School Union in this Commonwealth, made a statement of the measures which the Committee had taken, and read the correspondence which he had held with the Secretary of the Sunday School Union at Philadelphia, encouraging the formation of a Union in this State.
Rev. Harvey Wilbur, present as a Delegate from the Board of Managers of the American Union, made some statements respecting Sabbath Schools in various parts of our country, and encouraged the proposed union.
Whereupon, on motion of Rev. Mr. Fay, Resolved, unanimously, that we now proceed to form a Massachusetts Sabbath School Union, Auxiliary to the American Sunday School Union.
A plan of a Constitution was then submitted by the chairman of the Committee above mentioned; which was read article by article, and adopted, and is as follows:

CONSTITUTION.
ART. I. The name of this Institution shall be the Massachusetts Sabbath School Union, auxiliary to the American Sunday School Union.
II. The objects of this Union shall be to promote the opening of new, and the increase and prosperity of old Sabbath Schools within the limits of this state; to form depositories for supplying the schools with suitable books on the lowest terms possible; to stimulate and encourage each other in the moral and religious instruction of children and others; and to correspond regularly with the American Sunday School Union in Philadelphia.
III. Each subscriber of one dollar or more, annually, shall be a member. Each subscriber of ten dollars, shall be a member for life.
IV. Any Sabbath School Society in this state, by paying one dollar, and sending a report annually to the Secretary of this Society, shall be auxiliary, and its Delegate be entitled to vote at all meetings of the Society.
V. The surplus revenue of the Society, after defraying the incidental expenses, shall be transmitted to the Parent Society.
VI. The business of the Union shall be conducted in Boston, by a Board of Managers, to consist of a President, three Vice Presidents, a Secretary, a Treasurer, and twelve members, five of whom shall be a quorum.
VII. The managers shall have power to call Special or General meetings of the Union; and fill all vacancies that may occur in their own board. They shall transmit to the Corresponding Secretary of the American Sunday School Union, a copy of their Annual Report.
VIII. There shall be a General Annual Meeting of the Society, held in Boston, on the Thursday succeeding the last Wednesday of May in each year, when the accounts shall be presented, the proceedings reported, and a Board of Managers chosen, and the other business of the Society transacted.
IX. The Board of Managers shall have power to make by-laws for their own government, and for the purpose of carrying into full effect, the provisions of this Constitution, provided such by-laws be not inconsistent with this Constitution, nor that of the Parent Society.
X. No alteration shall be made in this Constitution, except at an Annual Meeting of the Union, and with the concurrence of two thirds of the members present.
After the adoption of the above Constitution, several gentlemen who were not delegates became members of the Society, and the following officers were chosen for the ensuing year:
Hon. William Reed of Marblehead, President, Rev. Thomas Baldwin, D. D., Rev. Elijah Holding, Rev. Warren Fay, Vice Presidents; Charles Stoddard, Secretary; Stephen Thayer, Treasurer.
Managers, Nathaniel Cobb, Asa Wilbur, Dr. C. S. H. Snow, John Gulliver, David Patten, J. W. Ingraham, of Boston; William B. Banister, Esq. of Newburyport; David S. Whitely, of Northampton; Michael Shepard, of Salem; Rev. Jona. Gould, of Worcester; Abiel Bliss, of Wiltbraham; Josiah Newell, of Lynn.

On Thursday last, a public meeting was held at Park street church, to which were communicated the result of the meeting on Tuesday, and the measure which had been taken in the formation of the Massachusetts Sabbath School Union. Resolutions were offered and addresses made, by gentlemen of different denominations, in which they expressed their firm conviction, that Sabbath Schools are among the most efficient means of promoting the Redeemer's kingdom, and that they call for the watchfulness, and the prayers, and the persevering efforts of God's people.

Union of Tract Societies.—An adjourned meeting of the American Tract Society was held in this city, on Thursday last, for the election of officers and the transaction of business. The Rev. Dr. Milnor, the Rev. Dr. Spring, and the Rev. Mr. Somers, of New York were present, and were appointed as delegates from the American Tract Society lately formed in that place, to meet this society, and invite them to cooperate with the society in New York, in promoting the great object for which they were both associated. The subject of union was very fully discussed, and a resolution passed, that it is highly desirable to become a Branch of the American Tract Society in New York, and that the Executive Committee be instructed to consummate this union, on such principles as the common interests of both shall require.

It is with peculiar pleasure that we record the formation of the Massachusetts Sabbath School Union, and the Union of the Tract Society in New England with the American Tract Society. We say peculiar pleasure, because we believe that both are to exert a mighty influence on the destinies of our fellow men, and because they unite the prayers, the charities, and the energies of different denominations. If union is power in the political, most assuredly, it is in the religious world. If the combination of different states forms the strongest and most invincible nation, will not the kingdom of Christ, in its collective strength meet most successfully the machinations of a common enemy, and urge on most rapidly the triumph of truth and holiness? But, not to speak of the mighty movements of a society, when it embraces every denomination of Christians, what a happy influence has this union upon themselves. Each perceives in his brother the same spirit that burns in his own bosom—the spirit of his Lord and Master. The peculiarities of sect are forgotten—the object most dear to each one's heart is the same. They unite, before the throne of God, in prayer for a ruined world and for the extension of the Redeemer's kingdom. Their wisdom is called upon to devise, and their strength to execute, not those measures which are to perpetuate party distinctions, but those which shall secure the salvation of souls. They find that in their strongest affections, those which are manifested in love to God and love to man, they are one. And being one in affection, they learn to consider those particulars in which they differ, as small, in comparison with the great points in which they are united. How complete the union of evangelical denominations will ever be in the present world, we cannot say. But we are confident that an approximation to a union has already commenced. They are now united in multiplying Bibles, in distributing tracts, in preaching the gospel to scamen, in conducting Sabbath Schools, and in praying for revivals of religion. And judging from the experience of the last ten years, we may hope that the day is not far distant, when it will be said, not I am of Paul, and I of Apollos, and I of Cephas, but, WE ARE ALL OF CHRIST. And the way, we believe, hasten this day, is, to become more intimately acquainted with each other's views and feelings, and to think and say less of the points in which we differ, than of the great subjects in which we are one.

The Baptist Missionary Society of Massachusetts held its twenty-third annual meeting, in this city, on Wednesday last. The Report was read by the Secretary, Rev. Daniel Sharp. It embodied much Missionary information, which could not fail to cheer the hearts and encourage the labors of the Society. In the places where the gospel had been published by the Missionaries, tokens of the divine presence had been manifested; and many a desolate heart in the wilderness of our country had been made glad in the salvation of God. The feet of them that published

redemption throughly beautiful, in the striking instances of the Missionary where were abled experienced a lively preacher, who had this blessedness, had leading his six children. Rev. J. M. dan, in the States of ding his useful ex He has established Sabbath Schools, receiving that inst their eternal felicit

At the close of the at the church in made for the bene Congregational liberal sum of \$1

"He that has a respect by his liberality and girls, and one House, with new encouragement to a city officers.

A society is formed keepers, for improvement of domestic servants, is to establish the hire no servants their own body a ing the service of grant premiums income. The fund tax imposed upon

We hear from the Rev. Mr. S. deposed of.

NEW E
The New Eng Episcopal Church, at Lechme next. There were volist chapels in Charlestown, on Friday evenings

MIS
The anniversary of the Missionary Society of America, will be Broomfield Lane in the evening. George, Soule, of New York, w England Conference Report of the E of the secretaries ed on the occasi

LITERA
DR. C. We give the American public information of

"The copy of Books of Jere and in the press 6th and last vol a notice recent that the notes in England the in the press wets were in there was every pleted in Engla in which case tions will be co

Missionary was in prepara stuck, Vt. was three years sin Herald. length been pu its appearance, great that the d detaking all his devoted all his occasionally be employed on publications brief, availed country affor ence-book on From an ex to believe he detaking. I ticable, of world; mcluc place, the name of the ful information

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John C. S. lished in Oth low citizen, of the offi count Roma expedition, monarch, "sh reflections n Whether on those unde spoken of

Ship Can By advices from Don Courier, no Junction with the go legible ship chosen for side of the bold in Descr the coming will be fr length, and then.

Governor his speech, neglect L improvement and along

redemption through the blood of the Lamb were true in the eyes of multitudes, and numbers were brought to rest their souls on Christ. Some striking instances of success were narrated in the journals of the Missionaries. In one district of country where were about 75 families, 150 persons had experienced a lively hope of eternal glory; and the preacher, who had been the instrument of much of this blessedness, had the unspeakable satisfaction of leading his six eldest children down the banks of Jordan. Rev. J. M. Peck, the indefatigable Missionary in the States of Illinois and Missouri, was extending his useful exertions with remarkable success. He has established several Bible Societies, and 30 Sabbath Schools, in which one thousand children are receiving that instruction, which may finally issue in their eternal felicity."

At the close of the public services on Thursday last, at the church in Brattle-square, a collection was made for the benefit of the widows and orphans of Congregational clergymen, which amounted to the liberal sum of \$365 dollars.

"He that hath pity on the poor, lendeth unto the Lord"—A respectable Mechanic in New Haven, has by his liberality and bounty, clothed twenty-three boys and girls, and one adult (a blind girl), at the Almshouse, with new clothes, of extra quality, as an encouragement to attend public worship, when opportunity offers.

A society is formed in N. York consisting of house keepers, for improving the character and usefulness of domestic servants. The general outline of the plan is to establish themselves an intelligence office—to hire out servants except those who obtain from one of their own body a certificate of good character on leaving the service of one of its members—and even to grant premiums to servants of distinguished excellences. The fund is to be raised by a small annual tax imposed upon the members of the Society.

We hear from New York, with much concern, that the Rev. Mr. SUMNERFIELD is so ill, that his life is despaired of.

NEW ENGLAND CONFERENCE.

The New England Conference of the Methodist Episcopal Church will commence their annual session at Lechmere Point, Cambridge, on Wednesday next. There will be preaching in each of the Methodist churches in Boston, and at Lechmere Point and Charlestown, on Tuesday, Wednesday, Thursday and Friday evenings.

MISSIONARY MEETING.

The anniversary meeting of the New England Conference Missionary Society, auxiliary to the Missionary Society of the Methodist Episcopal Church in America, will be held in this city, in the Chapel, Bromfield Lane, on Thursday, June 9th, at 7 o'clock in the evening. It is expected that the Rev. Bishops George, Soule, and Hedding, and the Rev. Mr. Bangs, of New York, with most of the ministers in the New England Conference, will be present. The annual Report of the Board of Managers will be read by one of the secretaries, and a number of addresses delivered on the occasion.

LITERARY AND SCIENTIFIC.

DR. CLARKE'S COMMENTARY.

We give the following extract of a letter from the American publisher of this valuable work, for the information of those concerned.

"The copy of Dr. Clarke's commentary on the Books of Jeremiah and Lamentations, is received, and in the press, commencing the 23d number, and 6th and last volume of the quarto edition. And from a notice recently received from England it appears that the notes on the Book of Ezekiel were published in England the 1st of April, that the Book of Daniel was in the press, that those of the twelve minor Prophets were in a state of great forwardness, and that there was every prospect of the whole work being completed in England, in the course of the present year; in which case the American quarto and octavo editions will be completed by next May."

Missionary Gazette.—The fact that such a work was in preparation by Rev. Walter Chapple of Woodstock, Vt. was made known to the public, two or three years since, through the medium of the Missionary Herald. We are happy to find that it has at length been published; and though many have desired its appearance sooner, they cannot on the whole regret that the author has taken time to perform his undertaking as it should be. To this one labor he has devoted all his leisure for nearly three years, besides occasionally employing assistants, where they could be employed to advantage. He has consulted numerous publications, both periodical and others; and, in brief, availed himself of all the facilities which the country affords, to render the work a valuable reference-book on the subject of missions.

From an examination of several articles we are led to believe he has been eminently successful in his undertaking. He has given an account, so far as practical, of the missionary stations throughout the world; including a geographical description of each place, the date when the mission commenced, the names of the present missionaries, and such other useful information respecting them, as could be obtained.

Recorder & Tel.

The king of Spain has authorized the printing of the Autograph Journal of Christopher Columbus, and those of several other illustrious navigators, which have been preserved in the Escorial (the Royal residence) with the greatest care, but which no one has been hitherto allowed to peruse.

John C. Symmes.—The Hamilton Advertiser, (published in Ohio) the 6th inst., says, that their fellow citizen, Colonel John C. Symmes, has accepted of the offer of the emperor of Russia, made through Count Rumanoff, inviting him to take a North Polar expedition, under the patronage of that enlightened monarch. The editor of the Hamilton Advertiser remarks, "should this expedition prove successful, what reflections may be justly cast upon our government." Whether our countryman Symmes, will be able to find those underground folks he has so enthusiastically spoken of in his several essays, time will determine.

Ship Canal between the Atlantic and the Pacific.—By advices recently received from Peru, says the London Courier, it appears that the "Atlantic and Pacific Junction Company" have concluded a contract with the government of Guatemala, for cutting a navigable ship canal between the two oceans. The place chosen for this stupendous undertaking is the south side of the Lake Nicaragua, at the spot which Humboldt describes as the only practicable point for opening the communication. The cut, we understand, will be from twelve to fourteen English miles in length, and will be navigable for ships of large burthen.

Governor Wolcott's Speech.—Governor Wolcott, in his speech at the opening of the session of the Connecticut Legislature, commends the plans for public improvements which have been proposed in that state, and along the course of Connecticut river, in Massachusetts, Vermont and New Hampshire. He speaks of the example of New York, as worthy of the highest praise, and the best model for imitation in New England, and proposes that a set of measures should be conjointly adopted by the eastern states, for the approbation and consent of Congress, for carrying into effect such projects for improving the means of transportation as may be for the benefit of all, and require a combined exertion.

Nantucket, the Whale Fishery, &c.—At the present time (says the Inquirer) the inhabitants of Nantucket may probably be computed at 7000. The whole number of ships belonging to this port, is between 60 and 70—averaging more than 300 tons each. About 60 sail, exclusive of brigs and smaller craft, are now engaged in the Whale Fishery; the residue are employed in the freighting business, chiefly between Southern ports and Europe. Altogether, there are nearly 20,000 tons of shipping embarked in the Whale Fisheries alone, from this place. Of the ships, about 20 are now in port, and upwards of 40 absent: some of the latter procuring oil at a distance from home equal to one half the earth's circumference! Others may be found scattered along the entire coast of the South American Continent, from the gulf of Mexico to that of Japan. Almost the whole surface of the great Pacific, on either side of the Equator, is traversed by these adventurers—constantly discovering islands and exploring regions hitherto unknown to navigators and geographers, and protracting their voyages frequently to the length of three years. As may naturally be inferred, this extensive pursuit must afford employment, not only to the 2000 mariners immediately engaged, but to great numbers at home.

A patent has just been obtained for a *Cast Iron Grist Mill*, by Henry Bailey, of Hartford, Conn. This Mill, we are informed, will grind all kinds of grain fine enough for any purpose; and is also calculated to break and grind ears of corn, oil-cake, plaster, &c. by the power of one horse, at the rate of ten bushels per hour.

More Riches of the West.—Within a few days past a great quantity of ship plank has come down the Erie canal in rafts, from Rochester and other places, on its way to New York. Should the speculation prove favorable, there are hardly oaks enough to supply the whole navy of the Union, that can be floated down the same channel.—*Alb. Adv.*

The London Literary Gazette of the 26th March, contains the following paragraph.

Antidote against Poisons.—A correspondent, alluding to the numerous cases of death from accidental poisonings, and particularly to the melancholy fate of the late royal academician, Mr. Owen, adds—"I venture to affirm, there is scarce even a cottage in this country that does not contain an invaluable, certain and immediate remedy for such events, which is nothing more than a desert spoonful of made mustard, mixed in a tumbler glass of warm water, and drunk immediately; it acts as an instantaneous emetic, always ready, and may be used with safety in any case where one is required. By a mistake, where a gentleman took a full ounce of poison instead of six, the castors were fortunately at hand, and no doubt an invaluable life was preserved to his family by giving the mustard directly. By making this simple antidote known, you may be the means of saving many a fellow creature from an untimely end."

GENERAL INTELLIGENCE.

The Legislature of Massachusetts commenced its summer session in this city, on Wednesday last. In the Senate, the Hon. Nathaniel Silsbee was chosen President, and Paul Willard, Esq. Clerk. In the House, the Hon. Timothy Fuller was elected Speaker, and Pelham W. Warren, Esq. Clerk.

The Rev. Mr. Jenks has been chosen Chaplain of the House of Representatives for the ensuing year; and the Rev. Mr. Barrett, Chaplain of the Senate.

A petition has been presented to the Legislature from the town of Fairhaven, praying that a water communication may be made between Long Pond in Middleborough, and the Acushnet river.

Letter from Peru.—Guayaquil papers to the 19th of March, and Lima to the 10th, have been received in New York. From them it appears, that Olaneta and a body of Royalists still hold out in Upper Peru, notwithstanding the reports of his having agreed to the capitulation. The Peruvian Congress opened their session on the 10th of February, and the Supreme Court of Justice was installed on the 8th. Bolivar has again been invested with the powers of a Dictator, until the meeting of the next Congress, which is fixed for some time in the year 1826. Congress have voted him 1,000,000 of dollars, which he twice refused. He was then urged to accept and dispose of it in acts of beneficence. From a letter addressed by him to Congress on the 12th of February, in which he accepts of the Dictatorship again, he says, that "the interests of the State will call him to Upper Peru, and therefore he shall delegate a part of the Supreme Power to a Council of Government, under Lanas as President." Gen. Sanchez had routed and defeated a body of 800 troops on their way to join Olaneta. A column of troops, who made a sortie from Callao, had been driven back, after suffering a loss of 200. More than 5000 bbls. of Flour were in Lima, and no sales. The crops in Chili have been very abundant.

Treaty between Great Britain and the United Provinces of Rio de la Plata.—The last accounts from Buenos Ayres, furnish the treaty concluded by the British government with that republic. It provides that there shall be a reciprocal freedom of commerce between the territories of Great Britain, and those United Provinces; that they shall enjoy as great privileges by trade and navigation in the British dominions out of Europe, as any other nation; that no new or greater duties shall be imposed on the importation of the articles of their production; that no greater duties or charges shall be laid by either party, in the form of port charges, tonnage duties, salt, pilotage, &c. on vessels belonging to the other of a burden more than 120 tons, than are paid by their own vessels. By one provision, the subjects of Great Britain are allowed the full enjoyment of liberty of conscience, "being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations approved of by the government of the said provinces; and by another stipulation, the government of the United Provinces obliges itself to co-operate with the British government in abolishing the Slave Trade.

Fire.—On Thursday night at about half past 11 o'clock, a fire was discovered in a stable of Mr. Phineas Clark, cartman, in the rear of Charles street, near Cambridge bridge. The barn contained hay and other stock, and six horses, all of which were consumed.

Five in Providence.—On the 23d inst. at half past 11 o'clock P. M. a very destructive fire broke out in Providence near the Universalist Chapel. It originated in a work-shop occupied by Mr. Rhodes G. Allen, cabinet maker, consumed that building with a number of others, including the Chapel above mentioned. A wide spread conflagration was apprehended, as the fire occurred in a very compact and combustible part of the town, and the wind was fresh. But by the blessing of Providence, and the exertions of the citizens, the progress of the combustion was arrested.

rested with less damage than was anticipated, though considerable was suffered.

Catholic Emancipation.—The bill before the British Parliament on this subject, makes provision for the eligibility of Catholics to all offices in the kingdom, save two or three of the highest; and provides for paying the Catholic Clergy in the same manner in which the Protestant Clergy are paid in France.

Intelligence from Hayti to the 10th ult. has been received at Norfolk, which represents that great dissatisfaction prevailed among the emigrants, on account of their extreme anxiety to return to the United States. It is understood that President Boyer, from his acts, is as eager to get them out of the island, as he had been to get them into it. It is said that he signed two hundred passports in one day for their return to the United States, and it is thus far to be apprehended that the philanthropic views of the gentlemen who aided the plan for ameliorating the condition of the people of color, derive but little support from those who were exclusively to be benefited.

Emigration from Germany to America.—A letter from Darmstadt in Germany, says, "In the province of Upper Hesse, nine or ten thousand inhabitants of different ages and both sexes, have formed the resolution of going to America. In that of the Rhine, which is one of the most fertile countries of Germany, there are an hundred families who intend to go to Hamburg, where a Brazilian agent will procure for them the means of proceeding to that empire. Nothing can put an end to the wretchedness that prevails in the villages and small towns, except liberty being restored to the navigation of the Rhine, and commerce in the South West part of Germany."

General Lafayette.—We regret to hear that the beloved guest of the nation has met with a serious accident. A letter received in Philadelphia from the postmaster at Pittsburg, thus mentions the circumstance:—"I have just received a letter from the postmaster at Wheeling, stating that two or three steam boats had just arrived from the fall of Ohio, bringing the unpleasant news of the loss of the steam boat Mechanic, which had nearly proved fatal to the nation's friend and guest, Gen. Lafayette. The account says, that about 150 miles below Louisville, the Mechanic ran foul of a snag, which caused her to sink in about 15 minutes, and that some of the passengers saved themselves only by swimming. The General has lost all his papers and baggage, together with his private carriage. He saved nothing but one or two trunks; among other articles lost, was the cane which belonged to his early friend, the immortal Washington, and which Gen. Lafayette had received as a present. This disaster must have occurred about the 10th inst. The citizens of Cincinnati looked for his arrival on the 19th, and should an accident befall him, we expect him near about the 30th."

LATEST FROM INDIA.

Captain Saunders who has arrived in Salem from Calcutta, has brought the latest Calcutta papers to the 4th of February. The news is later than the India advices received in England. The aspect of the war in Burmah had not changed. The British army was advancing steadily but slowly towards the capital of the empire, and had to surmount numerous obstructions to its progress. But Burmah, like all the other states and empires in India which have been invaded by the British arms, appeared doomed to be added to the already enormous domain of the British Company in India. The loss of the Burmese during the campaign was estimated by those taken prisoners at 15,000, in addition to the whole of their artillery. The show of resistance to the British army was kept up in Burmah; but such was the difference in the discipline of the contending armies, that numbers were of little avail to the Burmese against the well organized and disciplined battalions of the invading force. The British troops in Burmah were estimated at about 15,000 Europeans, and 30,000 natives. Their loss was small in the battles, but many valuable officers and men had died of sickness and fatigue.

Earthquake.—The India papers give the details of the suffering of the city of Manila, in the Philippine Islands, by an earthquake on the last of October. Several churches, one of the bridges over the river, and many private houses were destroyed. The military barracks were thrown down, and the troops had to encamp on the plains. About four miles from Manila the earth opened with a tremendous explosion, and shortly afterwards shoals of dead fish were seen floating down the river into the sea. The town was quite deserted. The earthquake was succeeded by a severe hurricane, which uprooted many of the houses, which had escaped the earthquake, and blew down the encampment of the troops. Six vessels in the roads were stranded. No account is given of the loss of human life, but the calamity in other respects had been more severe than that of 1796.

Shipwreck.—The Springrove, whale ship, sailed from Portsmouth, England, for the South Seas, on the 5th of Nov. last, and on the 23d of the same month was driven ashore on the Barbary coast, and totally lost. Three of the crew were drowned; and the remainder, with the captain's wife, amounting to twenty persons, were captured by a band of Arabs, who stripped them of nearly all their clothes, reduced them to the meanest servitude, and beat them most unmercifully. After five weeks sufferings, they were relieved from their deplorable situation, through the humane influence of Mr. Wilshire, the British Consul at Mogadore, who induced the Emperor of Morocco to send a party of soldiers to their rescue. Through the exertions of the Consul, the men were sent to Gibraltar, and some have returned to England.—A circumstance is stated by one of these men, which is as follows:—He says that the Arab Chief into whose hands they fell, could speak a little English; and contrived to inform them, that some years ago an English ship was lost on the African coast, that the crew reached the shore to the number of 300 men, well armed; that his agent sent them a quantity of powder, and they were repulsed; that he solicited assistance from a neighboring tribe to renew the attack, with an additional force of 4 or 5000 men; that the British drove them back a second time, and were making good their retreat for some settlement of security, when they were a third time surrounded by a body of 1300; that the British fought till three-fourths of their number fell, and the remainder were cut to pieces, after laying down their arms, and after killing 250 Arabs. The name of the ship and the time of the shipwreck, are both unknown.

Probable fate of the Wasp.—It is suggested by a correspondent of the Baltimore Federal Gazette, that the above account given by the Arab chief of the loss of an English ship, and the total destruction of her crew on the African coast, is probably a detail of the fate of the United States Sloop of War Wasp, and her unfortunate crew. It will be recollected, that the Wasp was last seen off Madeira, nearly in the latitude and longitude in which the Springrove experienced those heavy and adverse storms which drove her to destruction.

A Rigge caught.—Thomas Kiernan, who had for some time carried on a distillery at New Brunswick, from which place he eloped some months since, after defrauding the inhabitants of about \$8,000, has been arrested in the county of Leitrim, Ireland.

He sailed from New York in the latter part of the last year, having taken the precaution to have published in the Evening Post of that city, an account of his having been drowned a few nights preceding, in passing in a boat to Brooklyn.

The publication of the Fraud & the New York Evening Post at the time led to his subsequent detection.

He is now in the Prison of the county of Leitrim, where he will remain until affidavits are received identifying his person and establishing the fraud practised by him.—*Balt. Mt. Chron.*

Effects of fright.—The Batavia (N. Y.) Times states that a daughter of Mr. Asa Paine, aged 16 years, a short time ago accidentally fell into a well of something like 20 feet deep, and was taken out apparently without bodily hurt—but so great was the shock upon her mental faculties, that she has remained totally deaf and dumb ever since. She makes known her wants by the aid of pen and paper, is apparently in good bodily health, but is confined to her bed from the effects of the fright.

Cumber Green, a colored woman, aged 107 years, in good health and of sound intellect, was baptized a few days since in the Catholic Church, York, Penn.

Remarkable fact.—The Baltimore Morning Chronicle mentions that the wife of Mr. Davis, who resides near that city, has had, by two husbands, twenty-nine children in thirty years—her youngest is but 7 months old.

Emigration.—The Montreal Courant says—We have been informed by a gentleman, who came passenger in the Amethyst from London, that he heard from good authority in the British capital, that arrangements were making to send 15,000 Irish Emigrants to Canada this summer.

On Saturday, 21st ult. the Colombian frigate Venezuela, of 32 guns and 213 men, commanded by Capt. Neyres, arrived at New York, having on board Dr. Francisco Lopez, bearer of a treaty of commerce with the United States, and an arrangement for the suppression of the slave trade.

Counterfeiters.—A gang of counterfeiters have been surprised at their camp, in a very remote and mountainous part of the country in the state of Kentucky—two of the party were taken, and three made their escape. They had a paper mill to go by water, and had made about \$5000, principally on the banks of Tennessee, S. Carolina, and N. Orleans.

The Albany Daily Advertiser states, that, at a recent trial before the United States District Court for the Northern District of New York, it turned out that John Gates, jr. was a creditor of the United States for \$3000. And yet he had a year since been denounced as a public defaulter to the U. S. for \$50,000, which he embezzled as paymaster to the regiment of light artillery in the army of the U. S. and has been imprisoned during the whole time. The whole defalcation consisted in gross errors of the Clerks in the auditor's office.

Remarkable Fish Story.—We learn that while a Cape Ann fishing schooner was lying on the Middle Ground a few days since, with her anchor down, and her men employed in fishing, they suddenly perceived their vessel was moving at a rapid rate—after she had gone a considerable distance, they saw a large whale rise to the surface of the water and blow—when he disappeared, the vessel was again carried swiftly through the water, and again the whale rose and spouted, and they perceived the water colored with blood. The fish then sunk, and the schooner remained stationary. The crew endeavored to raise the anchor, but found they could not! Soon after a brig came up with the schooner, and on being informed of the circumstances sent several men on board the schooner to assist in weighing the anchor, which they effected with considerable difficulty, and when they took it on board found a part of the entrails of the whale up on it!

It is supposed the fish either swam up the anchor, or in diving to the bottom, struck upon it with such force as to cause it to enter his body. This, although a fish story, we have reason to believe is essentially true.—*Salem Register.*

Shocking Suicide.—The Norridgewock Journal of Tuesday furnishes the following account of a remarkable suicide which occurred in that town a few days previous.

A man by the name of Samuel Lyscomb, in the employ of Maj. Abram Wynan, of Bloomfield, put an end to his existence on Thursday last by shooting himself through the head with a pistol charged with shot.—From the circumstances connected with the horrible deed it appears that he had deliberately formed the plan of destroying his life. Having obtained a pistol and ammunition he retired to his chamber, followed by Maj. Wynan's son, (a small boy) where he loaded it. His manner and actions appearing rather singular and terrifying to the boy, he immediately went below and informed his mother what had transpired. Although no suspicions were entertained that an event of this kind was contemplated by Lyscomb, fears were excited that all was not right. Maj. Wynan being absent, and no other man in the house, a girl living in the family went up to Lyscomb's chamber. On opening the door she found him on his knees engaged in prayer, with a Bible open before him on the bed.—Having waited at the door till he had finished his prayer, she asked him what he was going to do. He replied, in substance, that he had determined to accomplish what he then had in contemplation, and all that she or any one else could say would not prevent him. She then left the room, but before arriving at the bottom of the stairs, she heard the report of a pistol, and immediately returned to the chamber, when the bloody spectacle presented itself. He had laid himself on the bed and in that position discharged the contents of the pistol into his right ear, and instantly expired. We understand he was to have been married on the following Sunday.

Suffocation.—A correspondent of the "National Gazette," Philadelphia, says that a still thicker folded several times, and tied tight about the mouth and nostrils, will enable a person to remain in a very dense smoke without suffocation. He has in this manner penetrated a building on fire, where he could not have breathed without the precaution. The discovery may be instrumental in saving much property and many lives.

It is said in a letter from Fort Atkinson, Council Bluffs, dated April 2d, that an expedition of 500 men, under the command of Gen. Atkinson, was to set out thence about the 1st inst. for the Falls, nearly 2000 miles above, with the object of making treaties with the Indians.

Earthquake.—A letter of the 7th March, from Algiers, published in the London papers, gives a detailed account of the earthquake at Belida. Of 15,000 inhabitants, only 300, and some of them wounded, are said to have escaped; 250 children were crushed in the ruins of one school; 2,000 bodies, horribly mutilated, had been extricated from the ruins. The troops whom the day had sent to superintend and assist in the work of relief, had been attacked and put to flight by the Cobalis, descendants of the ancient Numidians.

The friends of Mr. JOHN FLEMING, late of Augusta, Georgia, and who formerly resided near Washington, feel extremely desirous of hearing from him, and take this mode of expressing their anxious solicitude on his account. Should this meet the eye of the person addressed, he is earnestly requested to write immediately; or if any benevolent individual, who knows any thing about him, will communicate the intelligence to the Rev. D. Fleming, Bradford, N. York.

Wilts, (England), a tating obligation will be conferred upon an affectionate and virtuous family. N. B. If more convenient, information may be communicated to Mr. Stephen Dando, No. 9 Maiden Lane, New York.

It is stated in the New York papers, that in seven days, 1115 new advertisements were published in the New York Gazette, 213 of which appeared in one day. This may certainly be received as a strong proof of the extent of business transacted in that great and increasing city. While the paragraph containing the above information was lying before us, a file of the London Times, for the month of March, came to hand. Curiosity led us to look over the advertising columns of that paper, when, to our astonishment, we found in a single paper 650 advertisements, of which we presume about two-thirds or three-fourths to have been new ones. The lowest price of an advertisement in the Times we are told, is seven shillings sterling, (about one dollar fifty-six cents); and the same sum is charged for every repetition. Taking the average charge for the 650 advertisements, at nine shillings, which is rather below the mark, the receipts for that single day's advertisements would be two hundred and ninety-two pounds, ten shillings, or thirteen hundred dollars. The duty paid to the government on each advertisement, as well as every repetition of an advertisement, is three shillings and sixpence, somewhat over three-quarters of a dollar; and the stamp duty on every paper printed is four-pence, with a deduction of 20 per cent. Taking the circulation of the Times at 8,000, the aggregate amount paid to the government out of the proceeds of that single day's newspaper, was about nine hundred and eighty dollars.

Philadelphia papers

MARRIED.

In this city, Daniel Greenleaf, Esq. to Miss Caroline Augusta Coyer; Mr. William Dejeux to Miss Martha H. Miller; Mr. Joshua B. Barnes to Miss Martha Ann Turner; Mr. Foster Low to Miss Mary Lyon; Capt James Smith to Miss Fricilla Barker Longley, both of this city.

DIED.

In this city, Mr. Abram Balcock, aged 55; Mrs. Catherine Uley, aged 26; Mrs. Catherine Fitzgerald, aged 26; Mr. Barney McLane, aged 44; Mrs. Caroline Ann Buckmaster, wife of Mr. Joseph Balch, and daughter of the late Joseph Williams, Esq. of Newburyport, aged 35; also their infant son; Mr. Jonas Dean, aged 43; Mr. Patrick McDonald, aged 40; Mrs. Emily Johnson, aged 24; Elizabeth H. youngest daughter of Mr. Samuel A. Shed, aged 9 years.

In Brunswick, Me. Mrs. Susanna Thomas, aged 100 years and 2 months. The mother of 10 children, 45 grand children, 209 great grand children, and 17 great great grand children.—Total 321.

In Barboursville, Va. on the 16th inst. Col. Thomas Barbour, father to the present Secretary of War, in the 90th year of his age. He was an ardent Whig of the Revolution, and except his venerable contemporary, Mr. Jefferson, was the last survivor of the members of the house of Burgesses of Virginia, which, in 1783, made the first protest against the Stamp Act, in which the Revolution began.

In Easton, Mass. May 24, Mr. Boaz Keith, aged 49. In Cornwall, Conn. April 6, 1825, David Brainerd, a native of the Sandwich Islands, and a member of the Foreign Mission School, aged 22. In tracing events connected with the life of the deceased, we are led gradually to adore that Providence, which brought him from his fatherless country to this land of gospel light. When he was a sailor to come to this land, his object was worldly gratification. Totally ignorant of the unseen hand that directed his course, and of the immense mercy designed for him in the eternal purpose of God to be landed in New York in 1813. From thence he went to Boston. There, meeting religious people who manifested special friendship for him, he by their assistance went to West Brookfield, Mass. to be instructed. Here he pleased the Saviour, as is believed, to manifest himself unto his soul. From Brookfield, he came to the Foreign Mission School, in the summer of 1822, retaining still his religious feelings. In August 1823, he was received in the church at Cornwall, and baptized by the name of David Brainerd. He has been studious, and diligent in duty, his deportment amiable, and his life such as becomes the followers of Christ. He felt much for his countrymen, and expressed desires that he might come to see the gospel to them. His teachers and the friends of missions, indulged a hope that his pious desires might, in time, be gratified. But infinite wisdom has not thus ordained. In the case of this young man, we are struck with the contrast which presents to the contemplation. He submitted calmly, and interceded with God for his country. His mind was serene in expectation of death, and his Christian hope remained steadfast to the end. While on the bed of languishment, he like Obadiah, prayed and conversed upon religion with those around him. On the day of his death he took affectionate leave of his companions, and resigned his spirit into the hands of his Saviour.

Rel. Intel.

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

MONDAY, May 23.—Arrived, schooner Two Brothers, Hartford; Alexandria; sloop Wm. & Henry, Hatch, Charleston, S. C.; Fairbanks; schooner America, Coligny, Plymouth, N. C.; Olive Branch, Elms, of Schuylers, from Elizabeth city; Tea Plant, Shenton, York River; Franklin, Hollowell; sloop Lion, Portland; Maria, Portsmouth; Harriet, Plymouth; schooner Leander, Baker, of Yarmouth, from Fredericksburg; May Flower, Whitton, Elizabeth city; Tilton, Manchester; Belia Belcher, Gardiner, Union, Hallowell; Fox, Whitton, of Providence, from Elizabeth city; May, Hallowell; sloop Only Daughter, Cowell, N. Y.; brig Two Sons, Stevens, Baltimore; Reliance, Studley, Richmond; Edwin, Williams, of Portland, from Massachusetts; schooner Little William, Cape, Richmond; Cleared, schooner Dover, Dover, S. C.; Zeno, Bangs, Richmond; sloop Transit, Burr, N. Y.

TUESDAY, May 24.—Arrived, schooner Henry, Churchville, Hartford; Sea Flower, Soule, Augusta; Debutene, Bith, Hallowell; Rella, Hill, Havana, 16; sloop Hezron, Howes, Deane; Lydia, Nickerson, New York; Packet, Robinson, Jamaica; Reaper, Shaw, Providence; Packet, Walker, Kennebec; Hector, Holmes, Plymouth; Mentor, Key, Hallowell; Science, Hunkley, Hartford; Cleared, brig Atlanta, Thompson, Liverpool; Massachusetts, Hebert, New Orleans; Messenger, Crowder, Duxbury; Eschwege, Drinkwater, Portland; schooner Billow, Barker, Hallowell; Zephyr, Upton, St. Peters; Cassandra, Huntress, Goree; Monroe, Hays, Portland; Enterprise, Cornish, Plymouth; Cordel, S. Card, Dover; sloop Bedford, Hatch, N. Bedford.

WEDNESDAY, May 25.—Arrived, brig Atlantic, Howland, from Brunswick, 23; Weser, 48, and Fair Isle 28 days; Kanawa, Lee 21 days from Trinidad de Cuba; schooner Farragut, Davis, Wilmington, N. C. 13 days; Nancy, Chase, Philadelphia; 40; Messenger, Carr, Hallowell; sloop Justice, Anthony, Hallowell; 8; Begatub, Smith, New York; 2; Henry, Lincoln, 24 days from Havana; Mechanic, Nickerson, 3 days from New York; Glib, Crowell, Wilmington, Delaware, 6 days.

THURSDAY, May 26.—Arrived brig Wm. & Eseline, Danversport, New Orleans; Balize, 23; schooner Charles Austin, Baker, New York; Boston, Shackford, Eastport; Hero, Burroughs, New York; Sally & Betsy, Schoodic, Five Brothers, Bunker, Eastport; Hiram, Stevenson, St. Vincent; sloop Sally, Matthews, Rappahannock; Elizabeth, Howes, Hallowell; Industry, Salton; Camden, Hallowell; New York; Traveller, Davis, Providence; Bolina, Lefebvre; Cleared, brig Moon, Hooper, St. John, N. B.; schooner Boston Packet, Buckport; Della Belcher, Gardiner, Bath; Minerva and Reporter, Portland; sloop Aurora, Bath.

FRIDAY, May 27.—Arrived, schooner Let, Westcott, Cas. tany, Wm. & Nancy, Suva, Newburyport; Betsy, Allen, N. York; Eliza Ann, Haskell, Schoodic, 5; St. Croix, Pompano, Eastport, 2; Washington, Smith, Hallowell; Eliza, Eastport, do.; sloop Sophronia, Houston, Castine; Volary, Stanwood, Portland; Millerville, Kniff, do.; Cleared, ship Henry Take, Chandler, New York; brig Traveller, Crowe, Matanzas; George, Evans, Surinam; Thomas, Lapham, do. Edwin, Williams, Portland; schooner Constitution, Stanley, St. Andrews; George, Sampson, Duxbury; May Flower, Whitton, Plymouth; Mile, Robinson, Thomaston; Theodor, Crocker, do.; sloop Packet, Walker, Kennebec; Hask, Starbuck, Nantucket; Gen. Brown, Matson, Albany.

SATURDAY, May 28.—Arrived, schooner Carr, Doyle, Bath; Equality, Newburyport; Cleared, brig Jane, Osborn, St. John, N. B.; E. Enfield, Horton, Philadelphia; E. Franklin, Wing, do.; Algerine, Hall, Baltimore; Two Sons, Stevens, Portland; schooner Indus, Porto Cabello; Roger, Baxter, St. Thomas and a tranket; Echo, Ransom, Hartford; Clio, Lenox, Wiscasset; These Brothers, Hill, Eastport; Mirror, Bassett, New York; Dover Packet, Pines, Portsmouth; Venus, Vaughan, do.; Boston Packet, Gunnison, do.; Hylas, Bean, do.; Sally, York, Dover; Brutus, Clark, Machias; New Packet, Hallowell, Hallowell; Packet, Johnson, Portland; Delight, Nichols, New York; Majestic, Smith, do.; Araduna, Butler, Bath; Eliza, Douglas, do.; Reper, Shaw, Duxbury.

SUNDAY, May 29.—Arrived, schooner Wm. & Henry, N. York.

THE HERALD'S HARP.



A FRAGMENT.

I saw him kneel. It seemed that o'er his head
Had passed his three score years and ten, for it
Was fully blossomed for the tomb. In all
His motions, looks, and in his language too,
Might plainly be discern'd the ravages
Of time. His tottering limbs and trembling hands
Bespoke infirmity indeed; for they
Could scarcely their respective offices
Perform. It was one of those occasions, when
A poor despoiled few, though rich in faith,
An humble flock, had met to celebrate
Their Saviour's dying love. The venerable
Old saint, an aged comrade kindly led,
For he was blind, and with the rest before
The sacramental board he knelt. A smile
Of cheerful, humble resignation sat
Upon his lovely countenance, on which,
I fancied I could read, "not mine, O Lord!
Thy will be done." And when the "messenger
Of truth, by whom the violated law
Speaks out its thunders, and in strains as sweet
As angels use, the gospel's happy peace;"
When he the labors of his Master's love
Recounted o'er, related how he was
Despised, rejected, spit upon and mocked—
For our transgressions wounded—bruised for our
Iniquities—a man of sorrows, and
Acquainted much with grief—I saw the old
Man weep.

Those brightest, richest gems
That ever shone, the tears of gratitude
Or tears of penitence, came flowing down
The furrows of his face, and seemed to speak
The language of his soul with eloquence
Divine. Thrice happy man, I thought! Although
Thy loss, indeed, is painful and severe,
Yet it is more, superlatively more
Than counterbalanced, by that peace which reigns
Within.

Would to God those joys
That animate thy breast pervaded mine.
Vain world! he envies not, he wishes not
Your pleasures. Deprivations sorer still,
Misfortunes, still more bitter, may be his
To share, yet none of these can move him, for firmly fix'd
Upon the Rock of Ages are his hopes.

Ye ever discontented, murr'ring class,
With whom, the wish'd-for good receiv'd, there's still
An aching void, go, learn that happiness
Is not confin'd to any rank, or name,
Or circumstance of life, but dwells with him,
And him alone, who feels himself to be
A pilgrim here, whose peace is made with God—
And who expects, when heav'n and earth shall pass
Away, to hear with joyful transport, "Come
Ye blessed of my Father;" who expects
To be presented with a spotless robe
Of glorious immortality, and sing
With saints and angels through eternity,
The wondrous triumph of redeeming grace.

WILLIAM.

WORSHIP.

I love to steal awhile away
From every cumbrous care,
And spend the hours of setting day,
In humble, grateful prayer.

I love in solitude to shed
The penitential tear,
And all his promises to plead,
Where none but God can hear.

I love to think on mercies past,
And future good explore;
And all my cares and sorrows cast
On him whom I adore.

I love by faith to take a view
Of brighter scenes in heaven,
The prospect of my strength renews,
While here by tempests driven.

Thus, when life's toilsome day is o'er,
May its departing ray
Be calm as this impressive hour,
And lead to endless day.

MINISTERS' DEPARTMENT.

FROM THE NEW YORK RELIGIOUS CHRONICLE.
To preach is owing to be a different thing
From the far nobler art of—PRACTISING.

Hubbard.
One of the great secrets of oratory is self-possession. Whatever parts, or accomplishments, may be the decorations of the private man, without an unaffected familiarity, they will prove unavailing to the public speaker. As this is a remark of almost universal application, it is eminently true of sacred eloquence, or that speaking in the name of Jehovah which appertains to the sacred desk. The preacher, to be effectual, must be composed, yet earnest, as a military commander in the hour of action. As soon as he becomes ruffled, embarrassed or self-abandoned, he may scream, gesticulate and perspire,—the action is gone; and his efforts to recall it are the ensigns of his impotency, and the monuments of his failure.

The causes of this appalled confusion are numerous and inexhaustible. A natural timidity of temperament, a refinement of intellectual fibre, a morbid state of the nerves, absolute mental vacuity, precipitancy of preparation, a sterile theme, an ill-advised or ill-digested method, a recent memory, a new association, the presence, or sudden perception of an obnoxious hearer, diffidence of the position to be defended, servility of feeling, and an undue regard to applause, a conscious ignorance of the subject or incompetency to its discussion, a rash mistake which cannot be remedied, and above all, a want of simplicity of motive and confidence in God, are some of the causes which lend their influence, in different degrees and combinations, often to obstruct, and sometimes to silence a public speaker, and even a Christian preacher.

Fear of the audience in many ways is an incubus of monstrous dimensions, oppressing the spirit of the preacher. "Where the Spirit of the Lord is, there is liberty." Perhaps a preacher never officiated to his own satisfaction, or, in a great degree, to the good of his hearers, till raised above that, at once fearless and affectionate. But how to attain and retain this heavenly influence—*hic labor, hoc opus est*, this is the difficulty and the question.

The question may be thus stated—in what best way may a preacher sink his audience?

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the

proper answer—it may even benefit the venerated incumbents of the highest office in the sublimity of God; it may prove salutary to many, as it has to some; of the commissioned ambassadors of Jesus Christ; to them the question is practical, and every man shall kiss his lips "that giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon in the metropolis of my native state (Hartford, Ct.) and before its Governor, its legislature, and its other professional dignities. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course, tarried with the pastor of the place, the late Rev. Dr. Strong.

As the bell began its monitory tolling, I left the study and descended to the porch. There I was ushered into a circle of clergy, few of whom I knew, and some of whom, at that moment, I rejoiced to see. The conversation turned upon my feelings in view of the specialty of the service. Some sympathized, others prophesied, others encouraged, and others counselled—how many prayed for me, I know not. At last said one, "fear nothing; be bold and independent; just imagine them to be a patch of cabbage, and treat them as such, and my word for it, you will succeed." O, thought I, if I could sink them upon this principle, and bring my feelings just there, it would do—but—At this instant Dr. Strong entered the room, and informed the presence that it was time to proceed to the church. As the preacher and pastor are ever partners in the procession, according to our good habits, I had the privilege of walking with the Doctor. He soon inquired the state of my feelings, and having learned their perturbation, and wishing to assuage them, thus accosted me, "Well, my brother, can you not sink them? you have forgotten the advice of Mr. which I overheard just before I summoned you to move?" No, I replied, but they are such a select assembly, and will expect so much and criticize so sternly! and what if I should sink? The doctor rejoined—"I am not surprised that you find it difficult to adopt that counsel, and preach under the inspiration of a lie. It is folly, and falsehood, and stupidity; and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages nor cannibals, but a collection of cultivated men and immortal souls, and to you pertains the responsibility of addressing them as such, and propounding to their duty under the sanction of their Creator's will. You must face them and 'speak boldly, as you ought to speak.' And you need not fear their faces. Take my counsel—when the sun rises at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten: fill your thoughts with a sense of his presence and your obligations; think of his goodness and his promises; let God fill your whole field of vision, and man will appear in his proper dimensions; this is truth and grace; this will sink you audience, without injuring them, or inflating you; and in truth I know of no other mode of sinking an audience legitimately, than that I have suggested."

He paused, and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my Master; and I have since retained it, and practised upon it, with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and God alone exalted, where the preacher is free and fearless, or the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and justify in office—perhaps private Christians and even Editors, I have sent it, with my respects, as a contribution to your valuable miscellany.

TIMIDUS TESTIS.

PARENTS' DEPARTMENT.

FROM THE CHRISTIAN MONITOR.
In the bloom and promise and blights of spring, parents may behold a striking emblem of their rising families. Delightful as the present season is, how many of its smiles may deceive us. How many lovely blossoms have already faded and disappeared, and how would a single frost mar and wither the beauty of all this charming scenery. How many vernal hopes have you known cut off in a single night. The tender bud, the fragile stem, and the opening blossom, have been snitten and have fallen together. And so has been in some of your families—the bud has been nipped by an untimely frost—the sweet and smiling babe has been taken out of your arms, and laid away where you will never see it more. Or when the bud was spared to expand a little, and the lovely flower was daily unfolding new charms, it was suddenly severed from the stem, and you saw all its beauty wither in an hour. Or if it was left still longer to expand—and while you were gazing upon the full blown rose, admiring its beauty and inhaling its sweetness, "the wind passed over it and it is gone, and the place thereof shall know it no more."

Such, however, has not been the mournful experience of all the heads of young families who will read these pages. You look round, perhaps, and see no vacancy in the little blooming and joyous circle; and you think how these prattlers will one day minister to your decrepitude, and bear up your names and bless your memory. But look abroad a little and learn to check these fond anticipations. Where are the blossoms of yesterday? How many of them have fallen already, and how many of the sweetest, loveliest that remain, will soon lie scattered on the ground. Look upon your children then, as you do upon the ephemeral flowers of the season—"For all flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, and the flower thereof falleth away."

Consider, also, that your beloved children are now in the spring season of life. Let their tender minds be daily and assiduously cultivated. Be careful to sow good seed. Plant and water with all diligence, and look continually to God to give the increase. Be careful to root out the noxious weeds, as soon as they appear, and cherish every promising shoot. When you are in the field, turning up the soil, and casting abroad the precious grain, and when you consider how soon the present seed-time will be over, let your employment and your meditations quicken you in the all important duties which you owe to your children. O, let it not be said, that while your farms are kept in the best condition, these tender plants, at once so precious and demanding so much culture, are neglected. Let it not be told in the judgment, that your offspring perished through your neglect.

The importance of the example of parents in regular attendance at the House of God.

"Had it not been that my father had set us the example of regular attendance at our chapel, where should we have been to day?" said a young lady on Sabbath last; "we should have been every where and nowhere." "True," I replied, "but as it now is, you have cause for unfeigned gratitude to God, and affection for your father." As it now is, (I said, in silent reflection,) how different to many, yea, to most families. One brother is a respected deacon of the chapel referred to; another has devoted his life and fortune to the dissemination of divine truth; another, though deeply engaged in commercial pursuits, is equally engaged in promoting the gospel where he exports our manufactures; a sister is an ornament to the religious society with which she is associated; and the author of the remark not less so.

"We should have been every where and nowhere," I repeated in solitude, after leaving the house of my friend: "yes, you would have been some where." Not far from the pew where you sit, you may observe another family, in the apparel of sorrow and grief, indicative of domestic affliction and loss. This attend-

ance is but of late. Formerly they went every "where and nowhere." The children, as they grew up, consulted only their own inclination, in reference to the Sabbath. The elder son was just entering on the years of manhood; he chose his companions, and with them spent the Sabbath in carnal amusements and sinful pleasure. To advice he felt no disposition to pay any regard; and especially so on the fatal day, when, with a drunken crew, he was amusing himself in a boat excursion. By accident, he lost his footing, and sank into the mighty waters! This is the cause of that grief, and this the heart-rending consequence of going "every where and nowhere." He is some where; and so would my beloved friends have been some where, but God only knows where that is.

The same evening, when the above remark was made, another circumstance occurred, to deepen the impression it had made on my mind. After the usual services of God's house, I was desired to visit a person apparently not far from eternity. I went. In quitting the house, the father of the family accompanied me home. "My poor prodigal son, sir, is returned," I returned; I replied; why, I saw him not in your house. "He was in the other room, sir." To avoid reproach, or shame, or advice, or all of them together, he had concealed himself during my visit. Where does he spend his Sabbaths? I inquired. "Why, every where and nowhere," was the purport of the answer; "he has been a sad lad, indeed; I know not what will become of him." I tell you what, my friend, I seriously added, set the example yourself. I have heard with delight to-day of the effect of a father's good example. If you regularly attend the house of God yourself, your children will probably do so; and if they were otherwise disposed while under your care, they should absolutely require it; and, by and by, they would probably attend from habit. And who knows but that, if they are brought under the word and gospel of God, it may be blessed to their present and eternal welfare, as in the family I referred to? If you set not the example, and allow your children, on the Sabbath, to walk in the streets, or fields, to seek their own companions, and to go "every where and nowhere," what can you expect but prodigal sons? In the opposite case, they might bless your memory when you are in the dust.

Reader! if you are a parent, where are your children on the Sabbath? Is there not enough in the above cases, both to warn you of your children's ruin, and to encourage you to bring them regularly and steadily to the house of God? Awful and infinitely important is your charge and responsibility.

P.
Lon. Dep. Mag.

LADIES' DEPARTMENT.

AMERICAN LADIES.
Perhaps there is no country in the world, where the women are more educated, than they are in our own; and none where female influence is more generally felt. This is a most happy circumstance. And it affords a powerful argument in favor of female education.

It is true, I know, but very important to remark, that when ladies are distinguished for domestic habits and virtues, their maternal influence is very great. They mould the hearts, and to a great degree form the understandings of the future fathers and mothers in our country. Now they, who have in their hands so great a part of early education, certainly ought to receive that cultivation of heart and mind, which would fit them for the discharge of the very important duties of their station. This is no easy work. It demands skill and judgment, as well as attention. Surely preparation ought to be made for it, that it may be done well. Look at the majority of girls of 18, in the country, and see what are their qualifications for a place at the head of a household.

But female influence is felt not only in domestic life—it reaches to every part of society. Every where it ought to be salutary. Our ladies ought to be intellectual as well as sensitive; intelligent as well as affable; good as well as pretty. No where, indeed are they more modest, more pure and delicate, than among ourselves; but if to these graces of the female character, were added suitable mental improvement, the effect on the whole community would be most happy. A higher spirit of literature would pervade our state; and young men would spend that time in study, which now they waste in dissipation. A loftier tone of moral feeling would be awakened, and we might hope to witness the purity, without the extravagance of chivalry.—*Evon & Lit. Mag.*

Beauty and wit will die—learning will vanish away; and all the arts of life be soon forgot. But virtue and piety will remain for ever. They are the foundation of honor and esteem, and the source of all beauty, order and happiness.

YOUTH'S DEPARTMENT.

SPRING—AN EXTRACT.

The opening spring suggests many useful reflections to the young. My dear youthful readers, have you ever considered how precious this forming season is? It is the bright dawn of your day, the spring of your lives, the prime of your probation. Learn wisdom from the diligence of the husbandman. Now is the time to fit yourselves for usefulness here, and to make preparation for heaven. This precious season will soon be past, and (not as in the natural world,) once gone, it will never return. The command is, "Remember now thy Creator in the days of thy youth;" and the promise is, "They that seek me early shall find me."

O that these things might sink deep in your hearts. I tremble when I think of the thousand allurements, which are beckoning you away from the paths of peace. At your age, every object is apt to appear in the garb, and wear the smiles of spring. Every thing conspires to give a kind of short-lived reality to the gay illusion. The sparkling flow of your animal spirits, spontaneous and untiring activity, daily pastimes and sweet night dreams, exemption from care, and want of experience, together with numberless visions of untasted bliss, all unite to deceive you. Your course, thus far, has led you, perhaps, only through verdant fields, and from one bright prospect to another; and you eagerly press onward, you fancy that you discover in the fair horizon, fields still greener and prospects still more enchanting.

But pause a moment, and contemplate the fresh and glowing promises of the opening year; these buds, these blossoms, these green and aspiring shoots. Only one frost, and all would be withered: and so it is with you. Many of your budding hopes will certainly be blasted. The fading flower is an emblem of what you are. Like that flower you may perish in the bloom. Consecrate then the spring of your short year to God. Receive the good seed of God's word into good and honest hearts, that it may "take root downward and bear fruit upward."

SPECTATOR.

JUVENILE EXPOSITOR—NO. 66.

Forgive and ye shall be forgiven.—Luke vi. 37.

The exercise of this amiable, lovely and godlike disposition of showing compassion, should be early inculcated on the youthful mind. It is enjoined by the authority of God our Saviour. It should extend to all the injuries we receive from our fellow creatures. It is here we imitate our heavenly Father. In the exercise of this we may hope for forgiveness of our sins. The peace and pleasure which accompanies it, is rational and pious. A spirit of revenge is wholly unbecoming a poor, sinful, frail creature, who needs daily pardon from the God of God. It was an excellent maxim among the ancient Jews that no man should lie down on his bed until he had forgiven all those who

had offended him. And he who uses the Lord's prayer should carefully remember this, while he repeats, "Forgive our debts as we forgive our debtors." Athenodorus, the philosopher, advised Augustus the emperor, to remember whenever he got angry, not to say any thing until he had distinctly repeated to himself the twenty-four letters of the alphabet. This was excellent advice, and Cæsar showed the philosopher great respect for it. Here is something infinitely better to cool and regulate the passions. Stop, if thou art hasty, and repeat this text, "Forgive, and ye shall be forgiven." Mr. J. Wesley notices a circumstance, in his journal, on his passage to Georgia, which is strikingly in point. He observes, "on hearing an unusual noise in the cabin of General Oglethorpe, I stepped in to inquire the cause; on which the General immediately said, Mr. W. you must excuse me, I have met with a provocation too great for any man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me the best of any, I therefore provided myself with seven dozen of it, and this villain Gramaldi, (his Italian servant who was present, and almost dead with fear,) has drunk nearly the whole of it; but I will be revenged; he shall be tied hand and foot, and be carried to the man of war." (He alluded to a ship of war which was in company.) The REVEREND FATHER, "Then I hope, sir," said Mr. W., looking calmly at him) you never sin." The General was quite confounded at this remark; and after a pause, put his hand into his pocket, he took out a bunch of keys, threw them to his servant, saying, "there villain! take my keys and behave better for the future." This was but a poor compliance with the requisition of the text when compared with St. Stephen, who when the malicious Jews were stoning him to death, cried out, "lay not this sin to their charge!" What an imitation of the blessed Saviour, who said, "Father forgive them, for they know not what they do." How excellent is that master who not only gave the divine precept, but the heavenly example! How enviable the temper! How sublime the exercise of this benevolence.

SAILORS' FRIEND.

FROM THE NEW YORK MARINER'S MAGAZINE.

BETHEL REPORTS.

On Thursday evening, I attended the meeting in the Lecture-room of the Mariners' church. For some time after the hour appointed, only a few appeared—the room seemed cheerless, and, by its size, only to tell how many might there have found light and wisdom, who preferred to wander on in their native darkness and folly. But those few gathered themselves together in one corner of the room, glad to find the promise made to "two or three" associated in the name of Christ. Soon more came, not only from vessels, but from different stations in the city—and at the time of parting, all seemed to realize that it had been good to meet in a place thus hallowed by Christian love, and by the presence of Jesus. Besides the usual exercises, and a faithful address from a gentleman of this city, there were two or three of those circumstances which give a particular interest to the meeting of sailors. After the reading of a chapter from the Bible, a mariner arose, and evinced, by his very manner, that he had indeed "become like a little child," and still more by his remarks, that he breathed the spirit of Christ. From the beginning of them I regretted that I could not note them all down exactly as they fell from his lips. Stating that for twelve or fourteen years he had enjoyed religion—he expressed a grateful sense of the privilege of such meetings—then turned to another point, and used very much the language of "My friends, I have good news to tell you from a far country—from Calcutta. There Christians have much the power of religion—they are bearing down against opposition, and their enemies fall before them. The missionaries of all kinds are of one heart and mind—no petty differences, saying 'I am of Paul, I of Apollos,' but all are of Christ. Oh! it is not sweet to see this union? Yes, I am glad to be here this evening, where we can meet and love as brethren, though different in names." Again, he said, "Brethren, you know not how good it is, after travelling from port to port, and being chiefly among the wicked on land—or tossed about in the ship, to touch at places where they love God. Thus we stopped at the Sandwich Islands, and met with the missionaries. Yes, it is good to find Christians, and to be with them on shore. Afterwards he affectionately addressed the impatient present—during which he urged them upon the point he had presented—that "it is no trifling thing to break the law of God." "My friends," he exclaimed, "if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?" Most exactly did my heart apply to this man, the lines—

"Stranger, I know thee not by name,
And yet my heart is knit to thine;
Our heavenly Father is the same,
And thy I learner, too, is mine.
Stranger, I read it in thine eye,
And in thy accents meek and mild,
And in thy words of charity,
That God has chosen thee his child.

The moment was a fleeting one
In which we felt the Christian tie;
But while these hours baffle the sun,
Sacred shall be its memory."

Next an English sailor remarked, that he had in the morning, been told by his captain of the meeting, and that he now wished "to present his thank-offerings to the Lord for preserving him in the midst of dangers, and for bringing him to such a place." His manner was vehemently earnest; and during the moment or two of his speaking, his mind seemed to be fixed on the mercy of God. At last, a captain of a vessel was asked to close the exercises of the evening with prayer. I looked around, and saw a man, whose strong outlines and dark, stern features would, in almost any circumstances, have seemed to bespeak one little used and little fitted to sit at the feet of Jesus. Nature had given him a marked character, and he might well have become an unrelenting infidel; it was, therefore, the more interesting to believe that grace had made him a Christian. When he rose, he remarked, "My friends, I have little to say, and I can hope to add nothing new to what has been said. This is a pleasant meeting, and peculiarly so, because we have heard gospel truth from the lips of a sailor." Again he thus alluded to the first address—"What was said about being deprived of our privileges, and then finding Christians in a distant land, is most true. It is like water to a barren and thirsty soul. And though we never saw them before, we know them at once—we feel alike. The other day I met a man I had never seen—he was a Christian—and soon I felt as though we had been acquaintances for many years. He was from New Jersey. My friends, there is blessed news from that quarter. God is doing a great work there—it is not of might—or of power—or of the will of man, but of God—would that it might be so here—that these dry bones might live." In reference to sailors, he added—"It has been well said that it is no matter what becomes of these poor bodies—whether the worm or the shark devour them—only let the soul be committed to Jesus. And then, wherever sailors may be, whether on the fore-castle, or on the main yard, he will be in the midst of them to bless them. We should love to pray to him. If earthly parents know how to give good gifts to their children, how much more shall our heavenly Father to them that ask him! Yes, brethren, he is a prayer-hearing and a prayer-answering—(here, seeing one or two smile on his right, he turned round, and letting his voice fall suddenly to a deep under-tone, he continued)

and a sin-avenging God. What! can you smile when you come into the presence of Him who said, 'I can call legions of angels unto me?' 'Dare you lift your puny arm against the Almighty?' 'It is a fearful thing to fall into the hands of the living God.' Let me warn you to 'flee from the wrath to come'—to lay hold on 'eternal life through Jesus Christ.' And in this strain he continued. I cannot remember the order, or half the substance of his remarks. The highest compliment I could pay them would be to put them down entire in his own words, and let them speak for themselves. Even then there would be wanting the manner. His face was lighted up—in his voice there was much of the strength, of the affectionate solemnity, and of the varied tones, which belong to the orator. In his language there was a consciousness which marks the man of thought and feeling; and, best of all, he evinces himself to be acquainted with, and attached to the gospel. In short, he reminded me of the time when from the vessel of Galilee went forth seamen to "confront the wise and prudent," and to make men tremble at the truth of God. He then, full of emotion, concluded with prayer. In view of such circumstances we may well rejoice that the sailor, in this age of benevolence, is not utterly forgotten; that fated he is to be tossed on the ocean-wave, here and there one has learnt to take Jesus for his companion; and amid all the storms of life to await his sure word, or to seek his refuge in the great Captain of salvation, to shape his course for that haven of rest, where all shall arrive that love the Lord, and never more depart; and we may hope that the widely extended influence of seamen, if it is long to be consecrated to the cause of Christ, will prove a blessing to the distant missionary; and indeed themselves prove to be missionaries in fact, until missionaries shall be needed no more. I would conclude my notice of that meeting, and of its attendants, with the following lines:

"Perchance, beyond this world of care,
God may permit some souls to meet,
And in the realms of bliss to meet,
Remembrance of an hour so sweet."

THE GATHERER.

Men and Coins.—In some respects men are like coins, and should be dealt with, much in the same manner. For instance, there are coins of different value, from the copper half-penny, up to the golden eagle, and one is worth, and passes for a great deal more than the other—so it is with men; but they do not always pass for their exact worth—some are more than the gold of genius and power, and I have seen the poor half-penny cool even in rage, as you pass, and his word at least, to the injury of virtue, and therefore before it. It is peculiarly unfortunate that the world so often misjudges about these matters: as much care ought to be taken to ascertain the exact value of a man when he becomes current in society, as to fix that of a coin—it would prevent many mistakes. For, again—coins may be counterfeit—and so may men; a little wash of silver will make the basest metal resemble a coin of value, and a small sprinkling of new clothes, or a little smattering of politeness, with ingenuity and impudence, in proper quantity, will at any time effectually for the moment cover the spurious man with the silver-wash of a passable character. It is true that the bad coin will wear out and expose its true character without scrutiny, in the end, and so will a counterfeit man—the metal must be good to stand the long test, but then some innocent persons or persons who are the losers in the end, may be deceived by always being deceived, and carefully, have detected the imposition. Take care then, as you pass through the world, that, with you men as well as money pass for their real value—always deal as you would be dealt by, and you had better, believe me, mistake a penny for an eagle, than a dishonest for an honest man.

Duelling.—In ancient times, if a man thought himself injured by another, and carried his complaints to court, instead of having his wrongs investigated by a judge or jury, he was called upon to meet his enemy with lance and spear; and it was supposed that the victor was victorious, was declared innocent by the voice of Heaven. This ridiculous custom, by which justice was so often overcome by strength and skill, or eluded by accident, continued in France and England as late as the sixteenth century. We bave at the idea of settling cases of conscience by the sword; but military wrongs are, to this day, decided by personal combat, under the name of duels.

FROM THE LONDON EVANGELICAL MAGAZINE.

THE CHRISTIAN'S MONITOR.

Rise in the morning early—in holy aspirations, heavenly contemplations, and devout thanksgivings, rise!

Engage in all the duties of the day with Scriptural sobriety, magnanimity, and zeal: in the exercises of the closet be conscientious, devotional, and unwearied—in domestic concerns be economical and methodical: in worldly engagements and transactions be upright, prudent and diligent—in benevolent exertions be unostentatious and liberal: in sanctuary services be regular, attentive, and in earnest to obtain a blessing—and in all manner of conversation be chaste, courteous, cheerful, and irreproachable. Retire from the ordinances of God's house,—from the business of the day,—and from all the cares of life,—for examination, humiliation, and unreserved dedication to the Most High, of all you are, have, and owe, for time and eternity.—Phil. i. 2.

An Old Disciple.

REPROOF.

"Cast not your pearls before swine," is a quotation often used to lull the conscience of the timid and careless Christian, when a reasonable opportunity has passed for reproving the abandoned sinner. A minister of the gospel once lamenting his want of firmness in reproving vice, referred to the above passage by way of palliation in the presence of an aged Christian woman, who immediately added—"O, sir, keen and just reproofs are no pearls: were you to talk to a wicked conchman of the love of God shed abroad in the heart by the Holy Ghost, and the pleasures of communion with God, you would cast pearls before swine, but not in reproving sin."

THE GOOD BISHOP.

A merchant in the state of New York, in a recent letter to a Board of Missions, says: "This day I send you, as above, \$100, and to the New York Society \$50, to the Domestic Missionary Society of New York \$50, and to the Theological Seminary at Princeton \$50;—and, if my business prospers, I shall have \$1000 more to spare this year.—I am helping some of our weak churches \$10 to \$20 a year, and promising and endorsing for them to larger amounts. Suppose I appoint myself bishop of a dozen weak churches, and provide ministers for them; will not that be well? I know of one Society, who want a man full of the Spirit of Christ, who will labor for \$300 a year and board, horse-keeping, &c. till he can build up the Society to greater strength. If you can send me such a man, let him come at once;—I will see him paid."

Patrick Henry left in his will the following testimony in favor of the Christian religion: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich; and without it, if I had given them all the world, they would be poor."